

DESTINY

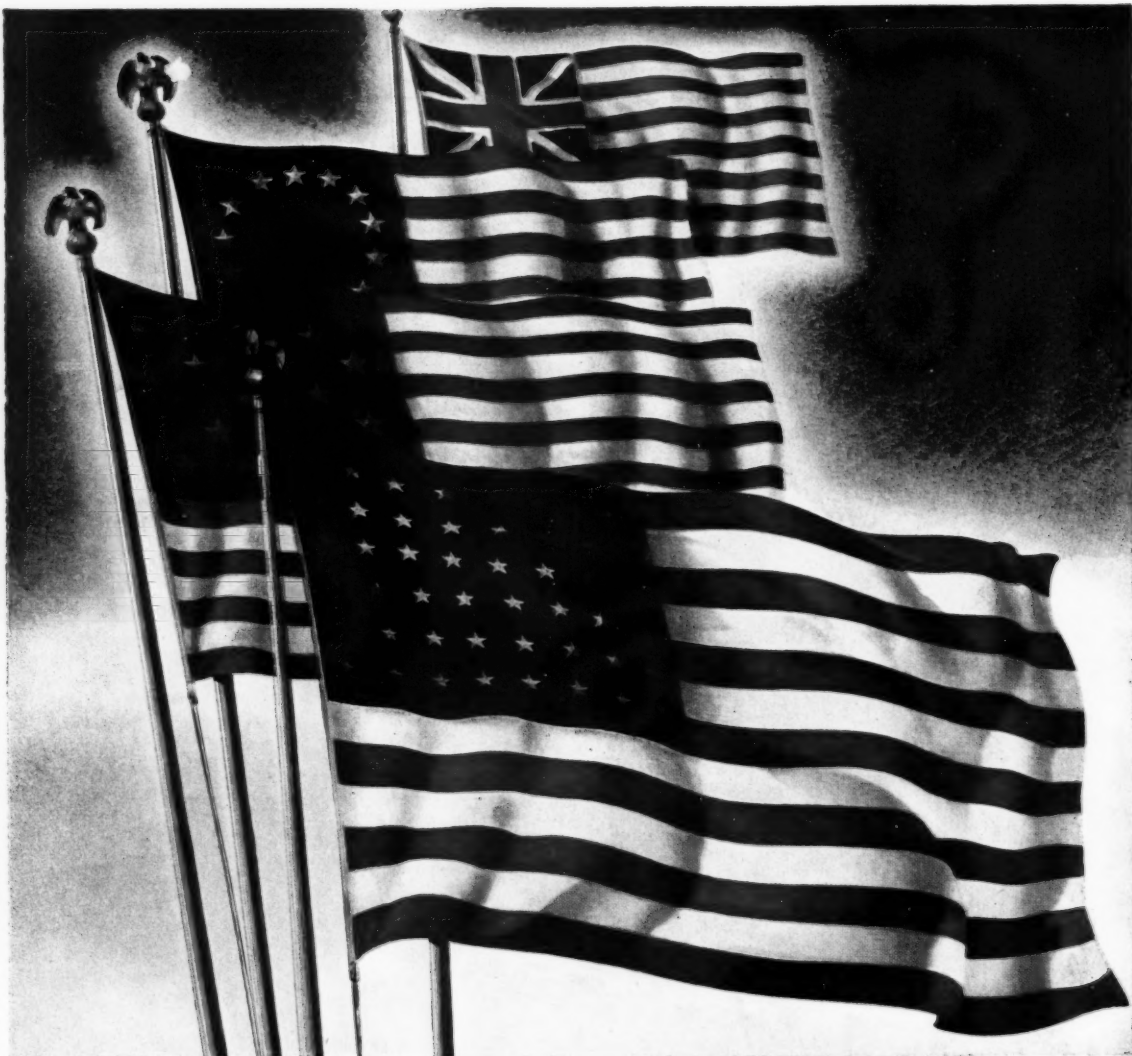
The Magazine of National Life



SMALL CRAFT AT WAR

Summer, 1943: Far Cry from Vacation Cruising

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WHO gave you the name of Old Glory, and why
Are we thrilled at the name of Old Glory?

And it spake, with a shake of the voice, and it said:
"By the driven snow-white and the living blood-red
Of my bars, and their heaven of stars overhead—
By the symbol conjoined in them all, skyward cast,
As I fly from the steeple, or flap at the mast,
Or droop o'er the sod where the long grasses nod,
My name is as old as the glory of God,
. . . So I came by the name of Old Glory."

—James Whitcomb Riley

The Story of Old Glory

by C. S. WARNER

FIRMLY planted on the high pinnacle of American faith, the gently fluttering folds of our national flag have proved an inspiration to untold millions. Called by any of the names by which it is variously known — the Red, White and Blue, Stars and Stripes, Star Spangled Banner, Starry Banner, Standard, Colors, Ensign, Old Glory — and in the minds and hearts of true-blue Americans the meaning is the same. It is the banner of liberty. Beginning with the colonies, and coming down to our time, it has gathered and stored chiefly the supreme idea of the Divine right of liberty in men. *Liberty* — not lawlessness, not license; but organized, institutional liberty — liberty through law, and laws for liberty.

Now it is always well to know the origins of things which mean much to us, for that brings benefit to our understanding; and as a fact, there can be no adequate understanding without it. True, we can live without this information. We can live, and breathe, and plant, and reap, and die without it. But to do so is to live in a child's world all one's days; and normal children grow up, they ask questions, they want to know how things came to be as they are!

This powerful country of ours, its unusually rapid growth and sudden expansion, the people who are here — this great fact: this *America* — and the beautiful national banner which encanopies its sky, did all this "just happen?"

To a growing number of Christian Americans the meaning of America and of Old Glory is deepening. They are seeing, more and more, what a comparative few among America's millions have always observed: the Israel identity of the people of America! And in the pattern of national founding and growth they have seen the Hand of God in United States history, steadily preparing this nation for her destined position in relationship to His changeless and eternal purpose for all mankind.

From this viewpoint, looking backward and forward at the genesis, history and destiny in the story of Old Glory and paralleling the observations with the national story in the Book of books, together with knowing "who's who" therein, enables one to see far more than just the evolution of a national banner. This beautiful flag becomes emblazoned with a lustre even more glorious than envisioned and expressed by so many illustrious Americans of former days.

And while it is true that today we are thinking of our flag in terms of sanguinary strife, yet it has another significance removed from its use in battle. It epitomizes the entire romance of our nation! Therefore much is to be gained in directing attention to the deep meaning of it all; and if it be of God, to unmistakably realize it. For if there is a destiny there must necessarily be a *destinator*, and in the affairs of this foretold power — this American nation — the destinator is God: specifically and provably so from His Word. Thus in Old Glory's mute eloquence, in all that it silently but majestically bespeaks of our history and in all the many mercies of a kindly providence which under this banner have na-

tionally been ours; in all of this there lies one of the majorly important chapters in His story!

* * *

The origin of flags is divine. When God made with man the Noahic Covenant, promising that He would never again send the waters to cover the face of the earth and destroy all flesh, He unfurled the first flag — the colorfully hued banner of the rainbow — set in the sky as a symbol of security and assurance to all future generations of His divine promise.

In his finite way, man has since employed earthly banners to symbolize a community of kindred interests. In ancient days when families were grouping into tribes there would grow up a sentiment common to all members of the community, and originally devices of wood and metal were used to give material expression to this tribal consciousness. There were paintings, carvings and draperies thus used; then

came the need of making banners more visible and they were carried aloft on poles like modern flags, but instead of being made of cloth they were rigid solids. Flags, as we know them today, did not replace these other devices as symbols of patriotism until the early middle ages. There were isolated cases, no doubt, when they were used for military and national purposes at an earlier date, but the

custom was not universal. And the first flags were not standards of tribes or nations, but religious emblems. They were carried by the Christians and marked with the distinctive device of the cross. Mention of these early banners is contained in the story of the Christians coming to the shores of England, and in many a tale of the church in the early centuries of English history.

Since then, forward along the course of the centuries have come many different flags — until those of today's nations herald the present structure of civilization. But it is at present signally appropriate and important to think of our own flag and to know the story of Old Glory: for the embattled pinnacle of lofty idealism where the American Flag has always floated is being seriously challenged, and the origin of that idealism should be understood.

* * *

This was, in bygone centuries before America's first Independence Day, a land of many flags. The coming of the colors to the North American continent had a richness in its very variety. There were Norsemen and Danes who, between 986 and 1300, several times landed upon the northeastern shores. It is probable that they may have taken formal possession and even founded temporary settlements, planting some standard, although the description has not come down to us. There was Columbus who planted the flag of Spain and also his personal banner upon the island of San Salvador, one of the Bahamas, in 1492. On the continent itself, history records the first flag as the red cross of St. George, planted on the coast of Labrador by John Cabot in 1497.

Many different flags floated over the territory now included in the United States. Jacques (Continued on page 252)

YOUR attention, as you read this publication, is directed toward the destinies of the nations of

FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

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DESTINY

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THE MARCH OF HISTORY

THE COMINTERN

Moscow has announced the dissolution of the Third Internationale: backbone of Communistic activities in foreign lands. But it will be very foolish for anyone to assume that, with the discontinuation of the Comintern, the menace of Communism in our land has come to an end. The plowing and planting of this doctrine has been accomplished, thus the mere disbandment of the Comintern will not prevent these seeds from growing within our midst. Yet it is clearly to the advantage of Stalin to disband an organization which has been a source of irritation to others and at present an embarrassment rather than a help to him.

One need but study the situation in the United States and the utterances of some of our leading men to recognize that Communistic principles have taken root in our land. The Comintern is no longer needed here, for citizens in our own land are doing the needed work to spread this doctrine of evil; and it is unmistakably evil in that Communism is in opposition to the God-given system of administration and the method by which righteousness and justice is to be established.

It is not difficult to list a multitude of activities and supposed reforms that have their inception, in part or in whole, in the Communistic program; and there are those with a leaning toward Communism who are even holding office in our government, while the postwar planning on the part of some is but a glorification of the Communistic state. There is a real and present danger that the Communistic ideas may yet upset our way of life and our form of government. The death of the Comintern may lull many an American to sleep, but to be thus complacent is a dangerous attitude to take in this day when the proclamation of a doctrine of evil can ensnare so many otherwise fine citizens. It will be well for America to be ever alert. Sad indeed will be the awakening if we allow the dissolution of the Comintern to blind us to the realities of the inoculation of many of our citizens with this evil which has already laid a foundation of discord and even prepared for a red revolution if the opportunity for such an uprising should present itself.

Let us take a look at the war aims of Stalin as reported in the Washington *Times-Herald* during the recent conference between our President and the Prime Minister of

England. That report pertains to the territorial demands of Russia and is as follows:

"The President and Prime Minister and members of Congress have heard reports of staggering territorial demands which Stalin has in mind as his price for carrying the war against Hitler in Europe. The demands, if the reports are accurate, extend far beyond anything contemplated when Russia became an active ally. Capitol Hill hears that Stalin not only wants a large part of Poland, all of Lithuania, Estonia and Latvia and all or part of Finland, but also large chunks of Norway and Sweden, and control of the Bosphorus and the Dardanelles."

But should anyone be surprised if such are to be the demands of Soviet Russia? The very invasion of Poland and the attack upon Finland in the inception of World War II should have placed the world on guard that this nation is not to be trusted. It is certain that those who are directing the policy of the Soviet Union have no scruples about aggressive action against a weaker nation when, as demonstrated, it is to their advantage to lack such scruples. Can we expect any less realistic attitude in the matters of territorial demands as their price for war? Why should we assume that, all of a sudden, these leaders of Russia have sprouted wings and are ready to acquiesce in a program for the freedom of others just because they are fighting a common enemy with us? There is not one single bit of evidence on which anyone can base any other deduction than that Russia will move to secure for herself such possessions that can be had for the taking.

The pattern is clear and one can readily see the trend towards the fulfillment of Ezekiel's prophecy, wherein the prophet declares that the Anglo-Saxon world will say unto Gog and Magog, the chief Prince of Meshech (or Moscow):

"Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away cattle and goods, to take a great spoil?" (Ezekiel 38: 13.)

It is certain that if the above demands are at all in line with Russian aims we have the fulfillment of Ezekiel's prophecy already in the making.

It is inane to think that, in the dissolution of the Comintern, Russia has ceased to be a menace or has changed her plans of world aggression. Instead of the slow way through the Comintern, she will act through the might of her

military accomplishments when she feels secure and strong enough to take by force that which she has been unable to accomplish in a given time through the slower methods of propaganda.

Their present method may be far quicker and much more effective than working through the Comintern, and what is being done with the Germans today may also be the method now being used with the Poles and others who have come under the power of the Communist regime.

For one to assume that the Soviet leaders have given up all ideas of communizing other lands is contrary to the facts as set forth in the following from *Newsweek* (April 19, 1943):

"Russian officials are conducting a unique educational experiment on German war prisoners. The 'students' are carefully selected after an investigation of their civilian backgrounds and divided into three groups — laborers, farmers, and others. White-collar men are rejected. The 'school,' which has thousands of students, is located near the Afghanistan border in pleasant, warm country in contrast to the regular prison camps beyond the Urals. The teachings are Stalinist Communism, but handled very subtly, with emphasis on the common ground between Communism and Fascism — state control of industry, education, etc. The teachers are German emigrés of the last war. The results are not known, but the apparent purpose is to use the converted prisoners later to bring about a Communist German State."

The Comintern dissolved; *what of it?* The work of the Comintern can and apparently is being done in a more effective way. Let America be alert and on guard, for a doctrine can be considerably more deadly to her freedom than all the armies of the nations around her.

A MAJOR CONFLICT

A WELL KNOWN ECONOMIST in Great Britain recently called attention to the fact that the Russian achievements: military, political and economic — are having a profound influence on Western Europe. He then declared that, as a result of the scientific advancements, man can control his own destiny and is no longer subject to Divine Law or the immutable laws of nature. He lauded the social planning of the commissariat, declaring it to be the solution which will set men free from the fear of want.

Most interesting is the fact that the Russian plan, with its regimentation and control of the masses, is being proclaimed by its advocates and disciples as far superior to any other method — even superior to the Divine plan for the welfare of His people. There is a fearful conflict in the making and the lines are being drawn between the Soviet ideology of government — with its program of regimentation — and the administration of Divine Law in the establishment of the Kingdom of God upon earth. In the latter there is no regimentation and the individual has perfect freedom and liberty.

Germany sought to establish by force of arms a world order of her own making, the Soviets are seeking the same end through propagating a doctrine; and where the Germans failed, the Russians are succeeding, as evidenced in the Communistic trends in many of the postwar plans for regimentation.

What is to be the outcome of all this planning? Will the Soviet form of regimentation prevail? The answer as given by the prophets is *no, never*; for man may plot and scheme, but God has decreed that His immutable laws will yet be observed and kept by all mankind. He will lay judgment to the line and righteousness to the plummet, as declared by Isaiah the prophet (Isa. 28: 17).

Merely to raise the question as to whether the Divine Law must be kept by man is to give the answer; for if a law is Divine, man is duty-bound to keep it or suffer the consequences of its violation. Being Divine, it has God's stamp of approval, and God does not set His stamp of approval on any law that is not to be observed or kept.

For one to make a prediction as to the future is dangerous, as a rule, but we do not hesitate in the matter of the observation of Divine Law and state without fear of the future proving otherwise that in the failure to observe and keep Divine commands, and in the substitution for the Divine Laws of a program of human regimentation, there will come *an inevitable collapse of our present political, social and economic order*. It cannot be otherwise, for man is incapable of instituting a planned economy that will successfully function in justice and equity for all.

The day of national judgment is upon us. The inevitable disaster of following our own ways will become manifest in the difficulties, yet to be faced, as men assume an air of superiority in their planning.

A conflict of major proportions lies ahead as men move to establish a government and system of regimentation and control in conformity with the desire of the powers of evil; moving, unconsciously perhaps, to frustrate the establishment of the Kingdom of God upon earth. But God will move against this counterfeit system of government and will yet compel men to recognize Him, His laws and the need of accepting and administering them in conformity with Kingdom requirements. The fight will become severe, even to the destruction of the entire present order before evil will be defeated, and before the principles of regimentation are discarded by men in favor of keeping the Divine Laws.

Man is subservient to Divine Law. The ultimate outcome of present human planning will bring this fact forcefully to the attention of all nations and men everywhere will become aware that there is a God, whose laws cannot be ignored nor flaunted by the human race if men are to secure the lasting blessings of prosperity and peace.

A LABOR GOVERNMENT?

A GOVERNMENT OFFICIAL gave an address some time ago and made a statement which seems to have a definite bearing on the present labor situation. He said, "This is a labor government, and you might as well recognize it." It is certain that John L. Lewis is able to defy the government, the officials of which are unable to act to prevent strikes and in his immunity from arrest for obstructing our war effort gives credence to the above statement.

We have been aware for some time that our government has been working to strengthen unionism and compel men to support unions for the privilege of working. American citizens have even been denied their constitutional right to work and contribute of their labor towards our war effort unless they would consent to join a union and pay tribute into its treasury. Yet, with all this, we were not aware that this nation ever intended to elect a labor government, for such a government is for a special and privileged class of citizens. John L. Lewis' defiance of the Labor Board and the stoppage of work, hindering our war effort, has been treated in a way as to cause righteous indignation among citizens rationed in all of the necessities of life; and compelled to go without many things, with multitudes of small businesses already financially ruined.

Patriotic American citizens and those who have had to

close their businesses are not on strike. They are doing the best they can as they carry on and support the government for the sake of ultimate victory. But John L. Lewis? Well, that's different.

There is no right for anyone anywhere to strike against the public welfare. When Calvin Coolidge was Governor of Massachusetts, he moved quickly and vigorously against the Boston police who went out on strike against the public welfare. The national emergency is much greater than was the emergency in Boston and yet strikes are taking place, not only in the coal industry, but in many other places as well.

Penalties of \$10,000 or ten years in jail hang over every citizen who violates rules and regulations considered for the public good; some of which, to say the least, are trivial in comparison to John L. Lewis' defiance of the government and of his moves which are hindering our war effort.

Men have been heavily fined for selling goods for a few cents over the ceiling price, but these men have been a comparatively minor hindrance to the carrying on of the war in comparison to the calling of labor out on strike.

If the government compromises with Lewis, the results will be so far reaching that to the statement made above, that "this is a labor government," can be added: it is a government taken over by labor.

One step only is opened for our government to follow in this labor crisis and that is an immediate demand that labor cease from all strikes for the duration. Failing in this, then labor should be drafted and enrolled in the army to carry on here on the home front — with the same penalties for desertion and treason as would apply to those who quit on the battlefield. Drastic? Yes. But these are serious times, and unless we win the war the conditions of all our citizens will become intolerable.

Unfortunately, politics and votes at present seem to have a great influence in the handling of the entire labor issue. For this temporizing we will yet, as a nation, pay a fearful price in internal disruption, even causing a breakdown on the home front.

Our government owes it to every citizen who is compelled to go without many things, is subjected to rationing, and many to the loss of income and business (often the result of the work of a lifetime) to take a positive, vigorous and an uncompromising stand against all strikes for the duration; as well as against every labor leader who in any way hinders the war effort.

John L. Lewis is giving aid and comfort to Germany and Japan and doing far more to encourage our enemies than any citizen who might chisel on his rationing. The government moves against the chiseler at every opportunity, but labor can be ordered to stop work and imperil our position on the battle fronts by a man who defies a government order to proceed and to work!

Labor no doubt has grievances — who hasn't in this day of governmental interference with business and with the ordinary pursuits of life? But if Germany and Japan should win the war, labor would find its difficulties multiplied a thousandfold and the laborers themselves in servitude and slavery of the worst kind. Lewis and other labor leaders, under the power of the heel of a victorious enemy, would face the firing squads and the present hardships of which Lewis complains would be remembered as luxuries in comparison to what labor would be compelled to do under the leash of an arrogant conqueror.

Our independence, our future happiness and the very lives of our citizens depend upon winning the war against

all our enemies. Everyone who hinders, even a government which temporizes with those who are hindering that war effort, will be guilty of betraying our people. Surely labor, as well as the rest of our citizens, can await the successful termination of the war for equitable adjustments of many grievances — for the winning of the war is all important and unless it is won those grievances will be nothing in comparison to the things we will be made to suffer. For the duration it should be *on with the war that victory may be ours!* Unless this be the slogan on the home front as well as on the battle front we are in for such troubles as our nation has never before experienced, and a return to feudalism will arise to trouble labor again.

RUSSIA'S ANSWER

THE EXILED POLISH GOVERNMENT asked the International Red Cross to investigate the reported fate of some ten thousand officers who fell into the hand of the Soviets when Russia invaded Poland in 1941.

Instead of acquiescing in such an impartial investigation, Moscow immediately severed diplomatic relations with the exiled Polish Government and charged that government with assisting the spread of German propaganda. The Russian Government does not want any investigation made. If the claims are really a part of German propaganda, then the Soviets should welcome an investigation. But if Stalin fears the revealing of the truth, this move made to block an investigation is the only recourse left to enable the Soviets to hide the actual facts.

Communist party leaders and sympathetic laborites seem to think that because at the moment we are, along with the Soviets, fighting a common enemy, for one to protest any of Russia's ruthless acts is unpatriotic and working in the interests of the enemy. But what of Poland?

Here is a government, a member of the United Nations group, trying to secure information regarding the fate of its nationals. While Germany may have given a hint as to their fate, surely a responsible government has a right to ask that the matter be investigated and the truth be ascertained. The Russian attitude towards such an investigation brings into question their statement of being innocent in the matter. Evidently the Stalin dictatorship has not changed and in degree and severity is as overbearing, evil and oppressive as is the dictatorship of Hitler.

The recent controversy over Henryk Erlich and Victor Alter, Polish liberals, is a case in point. Protests to Russia regarding their arrest and negotiations for their release were carried on *long after their execution*, knowledge of which was kept from the world: providing clear evidence of the ruthlessness of Soviet methods.

Russia's unwarranted attack upon Finland when our sympathies, as a nation, were with the Finns shows how fickle is public opinion, for we have now turned against the Finns whose very existence continues to be threatened by this colossal nation of the north. The Soviet invasion of Poland from the east as Germany attacked from the west but marks Russia as of the same stripe and caliber — insofar as aggression is concerned — as Germany.

Stalin's fear of an investigation of the fate of the Polish officers can lead honest men to but one conclusion, that there is something the Soviet Government wishes to hide from the knowledge of the world: shown in their willingness to go as far as to break relations with Poland and risk whatever consequences might follow from such a break in its effect upon the unity of the United Nations.

Let those Americans who welcome the Russian help against Germany also recognize the true aspect of the Soviet Government and beware of trusting her too far, for in reality she is out for herself and by force of present circumstances is fighting at the moment in a common cause with us against the Germans.

America will do well to heed the facts of history and, above all, take note that there are other nations who are aggressive as well as Germany, for Russia is still the ruthless, godless dictatorship bent on securing her end when it serves her purpose, and this regardless of methods. She still occupies the place John assigned to her: one of the three unclean spirits — responsible for violence, aggression and war.

Some are trying to make of the Soviet union a benevolent democracy and saints of its leaders just because the Russians are fighting so well against the invading Germans. But let us not forget her unwarranted invasions of Finland and other Baltic States as well as East Poland. To claim that Russia is a non-aggressive nation is ridiculous in face of this record.

The Red menace is far more real than most people are aware. The third and final Woe, of which John speaks, comes as a result of the spread of the doctrines of communism and it will begin with the coming Soviet treachery in the moves against her present Allies in fulfillment of Ezekiel's prophecy. The ultimate trend has already been indicated in her refusal to allow an impartial investigation of the facts surrounding the murder of Polish officers at the request of the exiled Polish Government: *member of the United Nations!*

POISON GAS

BOTH President Roosevelt and Prime Minister Churchill have warned the enemy that if they resort to the use of gas the retaliation will be immediate and effective. And with the United Nations' control in the air on the increase every month, we can make good our threat — especially because we are not lacking in preparation to meet gas attack with gas.

No one need feel for a moment that Germany, who has bombed defenseless cities and strafed unarmed civilians, hesitates to use gas for humanitarian reasons. Certainly Japan is not hesitating with any such purpose in mind. The only thing that has prevented its use by our enemies to date is the fear of what will happen to them when we start meeting their gas attacks by mass raids with gas, using our increasing air supremacy for this purpose.

Reports are coming in that Germany is already preparing large gas dumps near expected invasion points. There is only one reason for such preparation and it is to use gas when the invasion of Europe starts.

Is this the secret weapon of which Hitler has boasted? Can it be the method of devastation he threatens to launch if defeat seems near? Is the threat hanging over British and American cities in the near future in the promised vengeance because of the present bombings of the Reich?

That gas will be used before the conflict ends is clear from the pro-

phetic word. In World War I, America had a gas known as Lewisite: two or three drops of which on the skin would kill. After the war the formula was published and Japan now has this gas. Germany today is storing a mustard type gas that is as deadly. But let us turn to the prophets and follow their description of the coming gas warfare.

Zechariah speaks of the coming invasion of Palestine and describes the devastating effect of the gas attack. He says: "Their flesh shall consume [rot] away while they stand upon their feet, and their eyes shall consume [rot] away in their holes, and their tongues shall consume [rot] away in their mouths." (Zech. 14: 12.)

Referring to the time when Jerusalem shall become a burdensome stone for all people, Zechariah says: "All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment [madness] and his rider with madness [frenzy] . . . and will smite every horse of the people with blindness."

Now turn to the description of what the gas Germany is storing is supposed to do. We are informed that it is a mustard type gas and burns deeply to the bone, eats into the mucous linings and dissolves the eyeballs.

Could the prophet have given a better description of the results of a gas attack in the light of the evidence of what this gas will do? It is comforting to know, however, that it is the enemies of Israel who are to really suffer and it certainly would be the irony of fate if, after gathering the steel containers, they were to be broken in the midst of the camps of the enemies before they could use the gas against us.

UNELECTED RULERS

WE OF America have prided ourselves that the majority rules through the ballot box. But government by bureaucracy has changed all this. Regardless now of whom we may elect to office, bureaucratic appointees are directing affairs of state and governing our nation: issuing obnoxious edicts.

A further departure from government-in-accord-with-our-constitution is now in the making as the result of an unprecedented situation developing in Washington. President Roosevelt is devoting more and more of his time to war strategy, world politics and post-war planning, whereas Harry Hopkins, living in the White House, is taking over the position and power of the president in many domestic matters.

The situation is made even more dangerous in that President No. 2 also has his cabinet whom he consults and from whom originate orders in the handling of domestic affairs. This cabinet consists of Judge Rosenman, Ben Cohen and Justice Frankfurter.

Of Harry Hopkins, this appraisal in a letter to the editor was published in the *Boston Herald*: "it is he who can be blamed for most of the crazy ideas that flow from our seat of government." But back of Harry Hopkins is the unofficial cabinet for whom no American voted, the majority would never elect, nor are the American people aware of this power over them.

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When the Boy Falls in Battle

By HOWARD B. RAND

SORROW and mourning is the lot of many today who have lost loved ones on the field of battle; and due to the nature of the world struggle into which we have been precipitated, multitudes will yet be numbered among those who are bereaved as the grim reaper takes an increasing toll of life.

While death is not a stranger to most mature people, members of whose families have passed away, it is always more difficult for men and women to become reconciled to losses resulting from man's culpability, particularly when it means the sudden cutting short of the life of a young man who has every promise of a successful career. All this, the accompanying anxiety and fear of the future, and the anxious concern for the safety of those who are on the battle fronts has resulted in inquiries reaching DESTINY indicating the desire and need of both hope and comfort in these trying times.

A typical example is the following from a gold star mother: "My boy died in Africa. He wasn't a church member, though he read his Bible every day." Then these questions, "Will I ever see him again? Can I have hope in the resurrection?" These are the questions being asked as faith is revived in the hope of a future reunion with those who have been suddenly taken away, for the hearts and minds of men and women in the mental anguish of such an hour turn intuitively to the faith of our fathers.

Now in all this groping for light, the danger lies in undertaking to secure information from sources condemned by God. When one is tempted to seek comfort from questionable sources, it is well to remember the words of the prophet Isaiah:

"And when they shall say to you, — 'Come to the Raisers of Spirits, and to those taught by the Whisperers and the Entranced' — should not a People rather go to its God? — to the Living? — not to the Dead? — to the law and its Evidence? If they do not speak in accord with it, — there is no daybreak for them." (Isa. 8: 14-20, *F. F. Trans.*)

No sounder advice has ever been given, and men and women will do well to heed the warning of this prophet of the Lord. So let us take his advice and turn to our God, to the law and to

His testimony, for *there only* is the knowledge and understanding of the future, and true information regarding the coming glorious reunion with those who have been suddenly taken from our midst.

* * *

Men have ever looked forward to the day when the sorrows and cares of our present earthly existence will become a thing of the past, when sickness and death will be no more — that time ahead when there will come the reunion with those who have passed through the portals of death. Through the failure to turn to God and His Word for instruction regarding the future and things to come, many have concocted what seem to be plausible theories regarding the state of the dead and life after death when man finally goes to his long rest. Interesting and fascinating are the visions surrounding the state of the dead which have been published as facts and accepted as such, sometimes even by our spiritual leaders, but in this there has been failure to heed and follow Isaiah's advice: "to the law and its evidence" — in order to have *real light on this subject*.

Every normal man, healthy in mind and body, finds the thought of death abhorrent. Though he recognizes death as an actuality because of the evidence of its existence upon the occasion of the death of others, yet he himself, *within himself*, has only evidence of a continuing life. His whole being acclaims life — not death — and the more perfect his health the more abundant is the feeling of perfect life. To the young and healthy, death is remote and unreal. The subject itself is unpleasant and studiously avoided by most people; nevertheless, all must reckon with its possibility, for though there is the desire to shut from the mind the actuality of death, yet we are in constant contact with its ravages.

In the article titled *Valley of the Shadow of Death* (DESTINY for June, 1941) facts pertaining to death were discussed and the Scriptural evidence presented. Nowhere in the Bible is it found that death is spoken of as the portal or gateway to life unending; rather the Bible declares it to be an enemy of the human race, an enemy which is to be ultimately destroyed. Let those who think death to

be otherwise analyze the following statement regarding Christ:

"For he must reign, till he hath put all enemies under his feet. *The last enemy that shall be destroyed is death.*" (1 Cor. 15: 25-26.)

Thus if death be truly a doorway to life unending, then to destroy death is to destroy a door of hope, is it not? But death is not such a portal, and the hope of those who have lost companions, brothers, fathers, husbands, sons and daughters is not in death *but in the coming resurrection!*

Paul says:

"Listen! I tell you a secret: we shall certainly not all sleep [*i.e.*, die], but we shall all be changed, in a moment, in an eye's glance, at the last Trumpet-call; for it shall be sounded, and the dead will be raised imperishable, and we shall be changed." (1 Cor. 15: 51, *F. F. Trans.*)

A day is to come, then, when death will cease to be the inevitable lot of those of whom Paul is speaking and when those who have been overtaken by death will return to life under changed physical conditions for, though their present bodies have perished, they will be raised with imperishable bodies; and the living will be changed and become like them.

The apostle then goes on to say:

"For this perishable must be endowed with imperishability, and this mortal must be endowed with immortality."

When all this takes place, as take place it will, at a time appointed, then will be fulfilled the prophecy uttered by Hosea:

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13: 14.)

In the light of all this, Paul exclaimed that death is to be swallowed up by victory,

"O death, where is thy sting! O grave, where is thy victory!" (1 Cor. 15: 54.)

Jesus Christ came that this prophecy of the ultimate destruction of death might become a demonstrated reality and that those whom death has claimed might be delivered from its toils and restored to life again. "For as in Adam

all die, so also in Christ all will be revived. But each in his own order. Christ a Fore-runner, then those in Christ at His appearing." (I Cor. 15: 22-23, *F. F. Trans.*)

If, then, Jesus Christ was the fore-runner, and He arose from the dead, then in His resurrection we have an earnest of a resurrection to come when the grave shall give up its dead.

The order of the resurrection and the reunion of the living with the resurrected, which coming event is to be used as a comfort for the living, is clearly borne out in I Thess. 4: 13-18. There we are told not to sorrow even as others which have no hope:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . and the dead in Christ shall rise first."

Hope for a reunion with those who have died is not through death but through resurrection and life, and the glorious reunion as the result of that resurrection. Mothers, fathers, and the loved ones of those who die on the battlefield need not be hopeless as to the future, for there is surely coming a reunion and many a boy as he faces death has found the way of life in Him who is the resurrection and life.

It has been said that there are no atheists in the foxholes. It is a question if there are any at all in the midst of battle. Certainly the overwhelming majority of our boys, as they fight for home and country, find their thoughts turning to their God. A boy who might have lived and died in the peaceful surroundings of life on the home front, and who might not have had the urgent need of the protecting presence of the Almighty, finds God very near under battle conditions and — in the trial and danger he faces — intuitively turns to Him. Danger, with its ever present reality of sudden death, has wrought changes in many of our young men regarding spiritual values: changes which might never have been their experience but for the conditions under which they now live.

The all too prevalent cynical unbelief and disregard of the Word of God in our own land is not carried into battle where the realities of death are so close. Many a mother wonders concerning the actual spiritual condition of her boy in battle. She can be assured that the dangers of the hour are more certain to turn his thoughts to God and to His power to save. Certainly if, as in the letter we cited, the young man had become a Bible reader, then in the

exigency of battle and when he was faced with death it would have been natural for his thoughts to have been of His Saviour and God.

But what of the resurrection? Dare we think it will be soon, to be followed by a reunion such as for centuries has been the hope, though never the experience, of man? Can one logically look forward to a not distant day when those who have died will live again, and will walk and talk with the living? Stupendous thought! It is almost beyond belief. And yet, that hope rests squarely on the authority of the Word of God and upon the evidence furnished in His Book, which declares such to be a future reality. Furthermore, careful investigation of the factors reveals that there will now be no wait of centuries, nor even a decade, for the time is at last near when life from the dead is destined to become a reality, again proving the truth of revelation and vindicating to this living generation the Word of God beyond doubt or question!

Let us never forget that Jesus Christ is the resurrection and that the day is to come when, through Him, the graves are to be opened and the sea also will give up its dead. It is He who has the keys of hell and death and, having already conquered death, will loose those now bound by this enemy — an enemy destined in the plans of God to be finally destroyed.

Chronologically, that time is near when this event is to become a matter of recorded history!

Both Daniel and John bear witness as to the time, and Jesus Himself *names the generation* which will witness this greatest of all miracles. It is *our generation*!

Let those who sorrow be comforted because this information regarding the nearness of the greatest of reunions ever to be known to man is based on Scriptural evidence! Not at all distant now is that time of which the prophets — including Jesus Himself — spoke: when the dead will come forth to meet the living and the living and resurrected will rejoice together as they partake of the blessings of a truly new order of the ages.

Upon what evidence is this based? It is an event so transcendent in import as to be incomparable in all history and should not be lightly considered, nor considered apart from the evidence which not only declares it to be so, but dates and times its occurrence *when the most devastating war of all time takes place* and God's people are suffering through heavy losses on the field of battle.

And if the evidence is conclusive that the timing of the resurrection coincides with this day of conflict, disaster and trouble, it is then but further evidence of a merciful God's intervention in behalf of His people for the purpose of restoring to the bereaved those who are now giving up their lives in the fight to preserve the Kingdom. Furthermore, this final conflict of the ages closes with Divine intervention in behalf of His people, followed by the restoration and rejoicing in the reunion of all His Saints. Unfortunately, the word "saint" has lost some of its true biblical meaning. Scripturally it applies to His servants and particularly to His servant race, the Israel people, and includes all those who through Christ have become Israelites indeed and thus servants of the Lord.

Daniel states: "The Saints of the Most High will afterwards [when aggressive nations are overcome] take the Empire and possess it forever, and for ever and ever." (Dan. 7: 18, *F. F. Trans.*) But he also says, "The God of heaven will establish an everlasting Empire, and Indestructible, — whose Sovereignty will not be transferred to another People." Thus the Israel people, who received the Kingdom at Mount Sinai, are the Saints who will possess that Kingdom forever.

Zechariah the prophet speaks of the refining process through tribulation when the Lord says of His people that He "will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say the Lord is my God." (Zech. 13: 9.) Then follows the description of the coming of the great and terrible day of the Lord, climaxing with the nations moving against Palestine and Jerusalem.

Ezekiel details that move in his 38th and 39th chapters and states,

" . . . it shall come to pass at the same time when Gog shall come against the land of Israel saith the Lord God, that my fury shall come up in my face."

Zechariah declares of that time,

"Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle."

He then describes the return of our Lord to the Mount of Olives accompanied by the same earthquake of which Ezekiel speaks as occurring when God moves into the land of Israel. Then follows this statement by Zechariah, "The Lord my God shall come, and all the saints with thee."

Who are those that will thus come with Him? Isaiah gives us the answer:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and earth shall cast out the dead." (Isa. 26: 19.)

Let us turn to the New Testament for confirmation of the resurrection.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11: 25.)

Peter states, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Peter 1: 3.) Our hope, then, is in the resurrection of Christ and in that resurrection we have the assurance of the resurrection to come.

Paul argued, "Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead?" (I Cor. 15: 12.) Then he goes on to show that in the resurrection of Jesus we have assurance of the resurrection to come. So he exclaims, "But now is Christ risen from the dead, and become the first fruits of them that slept."

Both the Old and the New Testament predict the coming resurrection. Through Jesus Christ, a demonstration was made of the earnest of that coming resurrection, and no one can study the subject in the light of that testimony without coming to a realization that such a resurrection is in the plan of God for His people! With this established, let us proceed to inquire into the chronological evidence as to the time and season when it will occur.

Now the evidence as furnished by Jesus Christ, His apostles, and by the prophets, gives the time of that resurrection. It is related to world events, and these events are chronologically tabulated in accord with the prophetic word.

In giving His disciples instruction regarding things to come, Jesus informed them that a certain generation would not pass away until all the things — including the resurrection and His triumphant return — will have taken place. The generation to which he referred was the generation which would see the fig tree beginning to bud, and the fig tree is emblematic of Jewry. Thus the generation which would see the Jews awakening to national aspirations is the generation Jesus declared would live to witness "all these things."

Jerusalem was set free from Turkish domination in 1917 A.D. This resulted in the Zionist move to make Palestine a homeland and gave impetus to the program to again make the Jewish people an independent nation. The fig tree is truly budding again.* We are that generation of which Jesus was speaking; we are witnessing an age coming to an end; and we will see the resurrection and return of Our Lord.

The taking of Jerusalem by Israel-Britain and the awakening of the Jews to their present aspirations proves our generation to be that generation which will not pass until all these things are fulfilled and this generation — dating from 1917 when Jerusalem ceased being "trodden down by the Gentiles" — will end during the decade beginning with 1950 A.D.

Turn to the prophets!

Zechariah gives the Lord's return as chronologically timed with the invasion of Palestine, when Jerusalem will become the objective of the enemies of His people.

Ezekiel declares this will be when "Gog of the land of Magog, the chief prince of Meshech [Moscow]" moves against the land.

John confirms all this, and refers to the resurrection as timed to take place with the beginning of the Third, or Red Woe of Rev. 11: 14. He says, in the 18th verse of this chapter:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged."

Such a judgment is impossible prior to a resurrection. This fact of resurrection preceding judgment is confirmed in Rev. 20: 12-15, wherein the judgment scene does not take place until the dead are first raised to life — after which judgment is passed upon their deeds.

In reference to Rev. 11: 18, Ferrar Fenton renders this verse as follows:

"And the heathen raged; but your anger has come [both Ezekiel and Zechariah speak of God's anger as Russia moves and Jerusalem becomes the objective of all nations], and the time for the trying of the dead; and the rewarding of your servants, and the prophets, and the holy, and those who reverence your name, both small and great; and to destroy the destroyers of the earth."

Note carefully: This is the resurrection of the just and not the resurrection spoken of in Rev. 20: 12-15.

* Interestingly, *Life Magazine* (May 31, 1943) characterized this as a "Time when the whole Palestine question has been fervently re-opened in the American press."

This resurrection is called the first resurrection and precedes the establishment of the Kingdom in its full perfection. Even the righteous dead cannot be tried and rewarded until they are raised from the grave. So with the beginning of this Third Woe, when the heathen will be raging, the resurrection will occur. (By their opposition to God and through their declarations of the lack of faith in the God of the Bible, Germany, Russia, and Japan are truly heathen nations insofar as their governments are concerned).

Daniel sheds important light on this question of the resurrection. He prophetically described the events which led up to the present world conflict, and then proceeds to picture the turmoil of the great and terrible day of the Lord of which Zechariah and others of the prophets speak. Daniel traces the conflict down through the ages and to the final phase of world war as it will center in and around Palestine, and then says:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Then of the dead, Daniel says:

"And many of them that sleep in the dust of the earth shall awake."

So, without exception, the resurrection is tied to the events which will bring to a close the present age, an age which is to end in conflict and war as nations strive for world domination. A study of the chronological evidence points unmistakably to the present world struggle as the beginning of the end of an age. It is taking place in the day of the generation of which Jesus spoke, and must come to its final climax in that phase of the conflict which will see the battle move to Palestine, bringing God's intervention as described by the prophets — and is to be before this generation shall end.

* * *

Just as God himself sacrificed His Son to overcome evil and bring release from sin and death, so God is calling upon His people to sacrifice their sons to overcome the enemies of His Kingdom and bring release from evil aggression.

When God's purposes were finally accomplished through the death of His Son, Jesus arose from the grave and through Him is the promise of the coming resurrection. When Israel completes her task, the release from the grave

of her sons and daughters is assured, those who have qualified for a place in the Kingdom and its administration and whose names are written in the registry of Israel through Him who is the resurrection and the life.

To those who mourn, having suffered loss on the field of battle, *grieve not as do the heathen and those who have no hope*; rather, be encouraged, for the day of the resurrection is at hand. In the lifetime of this, our generation the resurrection will become an accomplished

fact. And remember always that God is moving in many ways to fulfill His purposes, and that many a boy finds his God and Saviour as he faces the enemy amid the tumult and conflict of battle who might never have found Him in peaceful pursuits, and he is thus comforted in death.

The hope of those who are bereaved is in the faith of our fathers. It lies in the sure knowledge that it will not now be long before the greatest of all reunions will take place, as the dead

arise to meet the living, and when the living and dead will rejoice together as they enter the Kingdom established upon earth, with its blessings of everlasting peace.

Then will come fulfillment of that promise made so long ago:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.)

Small Craft at War

WAR which is total reaches into all phases of life. Gone are the many peacetime pleasures, postponed for the duration; for in time of war peaceful pursuits must be laid aside as men turn increasingly from civilian activities to build weapons of destruction, and when even the skill acquired in the field of recreation must be dedicated to war.

Pleasure driving on land and vacation cruising on water is, until the defeat of our enemies, on the forbidden list. But though yachting for pleasure is over until peace comes again, many who have acquired knowledge of navigation and familiarity with the coasts are going to sea in the more serious business of doing their part in helping to patrol our shores — while instead of the many deep sea fishing trips usual at this season, men are now committed to hunting enemy submarines: the wolves of the deep! Skill acquired in times of peace is being put to needed use as the defense of our country demands the total services of men.

In the Navy itself, similar in size but not in equipment and purpose to the American sportsmen's pleasure craft are many small boats about the size of an average yacht. Both here and in Canada the work turned in by these small boats has been significant, just as the work of England's small craft counted for so much at the time of Dunkirk!

Already lauded have been the deeds of the daring, athletic young skippers of the boats of the PT Squadrons — with their small complements of men — made familiar to book and magazine readers through W. L. White's widely sold book, *They Were Expendable!* and, more recently, through the strikingly illustrated article in *Life* (May 10) titled "PT Squadron in the Pacific."

So speedy are these plywood boats as the spray spreads from their hulls, with the surface churned to a wake of white foam behind them, that one is reminded of Job's description of a disturbed sea:

"He makes the deep to boil like a pot; he maketh a path to shine after him; one would think the deep to be hoary."

Known also as "mosquito boats," these highly maneuverable PT's are just as deadly to submarines and other craft within their striking distance as the malaria-laden mosquito is to its victim.

* * *

In our sister nation to the north, legendary are the experiences of the men who man the famed Corvettes, symbol of Canada's fast-growing navy. They turn in a magnificent job of convoy duty and of helping to free the seas of the enemy raiders. Larger than our PT's, yet small in comparison to the ships they assist, they are an *essential* in the combined

naval operations which this war requires. Just as do our own mosquito boats, destroyers and other small craft, they constantly ply the seas in behalf of the life of the united nations.

And in reality there is prophetic fulfillment in the work of all these craft, for in the day of Israel's deliverance when God shall punish the inhabitants of the earth for their iniquity, Isaiah prophetically recorded these operations in these words:

"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent [battleships, with armor piercing projectiles], even leviathan that crooked serpent; and he shall slay the dragon [submarine] in the sea." (Isa. 21: 1.)

This very work of slaying the dragon is the task of the small craft as they foam and churn the surface of the sea in pursuit of the wolfpacks of the deep which terrorize larger, slower, less maneuverable ships and would have them at their mercy but for the combined operations of speedy small surface craft.

Combined operations! A most interesting yet little known part of our coastal protecting power are the many private craft, some even under sail, which constantly patrol the waters near our coasts. Thus American yachtsmen, many of them, are engaged in war at this time when normally another vacation season would be opening for them. But gone are the Gold Cup, the Harmsworth, and the Queen's Cup races for the duration. No trophies are being defended this year, and there are no challengers. True blue Americans do not covet peacetime sports and trophies when this event which is now taking place is a larger and more vital event — a global, total race of war with such importance hinging on its outcome as to determine whether life can be lived again in peace and pleasure, with boating for the pure and harmless joy of it possible again!

Readers deeply learned in the national message of the Bible of course know that Israel-America and Israel-Britain are "His battle ax and weapon of war" — that they are the great sword being used by Him to destroy the armament and deadliness of the enemies of His Kingdom, and that Israel is destined to gain ultimate victory over all her foes; and that then, but not until then, will peace come on land and sea.

First, the foe which includes the despicable marauders of the sea *must be destroyed!* And out there fighting them at every opportunity are the men who man the small craft. These men — both those who are in the uniformed services, and the erstwhile yachtsmen who also help — deserve the downright gratefulness of every American citizen as they continue their present tasks so fraught with danger.

The Negro Question!

By W. C. NABORS

May 3, 1943

EVERY question has its answer, if the answer is sought from the highest authority on the subject. The negro question is no exception. This question seeks world solution and particularly is it of major importance to this nation today.

The Bible is the textbook of highest authority on the origin and destination of the races of the world. Basically, the races of the world today stem from three fountain heads; namely, the three sons of Noah — survivors of the flood. Their names were Shem, Ham and Japheth.

The descendants of Japheth and their position in the world today are quite easily revealed to the students of this textbook or students of world history, for both agree and each confirms the other.

The Japheth line provides the people of the succession of Empires to govern the world during the captivity of God's people, Israel. Daniel named them years before some of the Empires were formed. The world government was to go successively to the Empires of 1) Babylon, 2) Medo Persia, 3) Greece, 4) Rome.

After the fall of the Roman Empire we can trace both the prophecy and the history all the way down to the ten dictators of Europe and the final three of today. These three are represented in the Fascist, the Nazi and the Communist.

* * *

The Shem Line (white people) were to provide a servant race. Not a race of slaves but a race of servants — Servants of God, they were to be, with a specific service assigned to them through history. In this stream was destined to appear the people of the covenants: Abraham, Isaac and Jacob and the twelve tribes of Israel to follow. Always and everywhere they were to be in the service of God. The object of this service was to provide on earth through all the means outlined by the prophets of old the perfect government on earth in the final years of the world's history following the destruction of the three European aggressors now in the spotlight. Ultimately all the world will recognize this as "The Kingdom of God on Earth."

Many were the tasks and experiences to be theirs along the stream of time and history. Ever were they to be *servants* doing, though blindly at times, the will and plan of Almighty God.

Today's global war and racial intrigues are causing many to go back to the textbook of highest authority for the answers to our questions; and it is somewhat of a shock and surprise for this white race of America to learn that they are and always have been a race of *servants*. In doing so, however, it is a glorious thing to find whom they serve and the object of their service. They must understand that they serve God to bless the world; that this global war is for their correction and to make them willing to be obedient in God's service in order that they will be qualified to govern the world righteously after complete victory and unconditional surrender. They will rejoice at the heritage which is theirs.

This unconditional surrender involves more than they are expecting, however.

It not only involves unconditional surrender of the aggressors who represent the Japheth rule in its final form, but it involves the unconditional surrender to the will of God by the white people of the Shem line. They now appear before the world as the United Nations, though some are now counted among them who are on the way out and over into the camp of the enemy where they belong.

What has all this to do with the Negro Question? Everything, if we are to understand the answer.

The negroes are descendants from Ham and they, too, have a place and task assigned by the textbook of highest authority.

The son of Ham was Canaan and upon his race was placed the burden which constituted the part to be played by the black race in this plan for the world's advancement.

Read it in Genesis 9: 25 & 26,

"A servant of servants shall he be unto his brethren . . .

Blessed be the Lord God of Shem; and Canaan shall be his servant."

Thus it is clear that Canaan is to be the *servant* of the Lord God and in this

world conflict they are to help and support His servants, the white race with whom this God has caused them to be associated.

Shem (the white man) has a job to do for God.

Canaan (the black man) is assigned by God to the task of helping the white man do this job.

Neither are slaves of humans, both are servants of God. When progress is made into higher brackets of living it shall be for both the white man and the negro. They advance together or they fail and go down together. Neither race can advance *at the expense* of the other. Both work together as servants of God, each race to its assigned task.

In the plan of Divine Providence, each was specially fitted to do his part, so the white man has been kept in the strata of life to deal with economics and government. The negro, on the other hand, was fitted for the carefree life without responsibility. God only knows what a responsibility he has been to the white man, who is always burdened with the necessity of providing for him. Then the true negro renders a service and loyalty which is a full recompense for the responsibility he has caused his white friend.

When the human blood stream is taken back to only three beginnings, the negro should justly be proud that he represents one of these pure blooded races.

The Devil's job is to "muddy the water" and also to mix and adulterate the blood stream of the races.

What about the yellow races, such as the Japanese and Chinese, did you say? They are cross breeds born of incest. The Japanese are the Ammonites and the Chinese the Moabites as told in the sordid story of Genesis 19: 33-38.

The Devil today, through the Japs, is trying to tell the negro that "all colored races are kin." If I were a negro, I'd tell the Devil, "The negro is a pure blooded race in the service of God and those yellow bastards are working for you." I'd know my Bible and be able to prove it, too.

The Devil, through the Communists, is trying to set them up as the "Savior of the Negro Race." The negroes today who know their Bible will say to the

Devil and the Communists, "No, thank you, we would rather depend on the God of Shem who has protected us through all the trials of life and who promises to see our race through to the place He has planned for them."

From the Bible we can know that these Communists only seek to divide the pure blooded Bible black men in this country from their white friends in order to weaken this nation against their dastardly aggression already planned. Even now their plans are evident to

all except the blind.

Bible students know *now* that before this global war is ended, Russia and her Communists will attempt to destroy this nation. We shall be fighting *them* before another summer (1944) has passed.

Throughout this nation today many of both races are stepping on one another's toes. When this occurs the trouble is caused by the one out of step with the army in this great march of time — and races. It is high time those

out of step hear the count of the "Top Sergeant" as he calls the correct beat, before there is useless bloodshed within our midst.

Every question has its answer when taken to the Highest Authority.

This is the answer and the authority.

When the white race and the negro race of this nation cooperate in doing the God given job before them, they shall advance together to higher service in this land known to them always as "God's Country"!



Fighting Words!

An Address of the Hon. Louis LeBaron, Associate Justice of the Supreme Court of Hawaii, given at the recent "I Am An American Day" ceremony in Honolulu. Justice LeBaron has sent it to DESTINY for publication in America, he himself being a reader of this Magazine. — Ed.

It is an honor and a privilege to welcome you all as Americans — especially you, who so recently, in the presence of Almighty God, have taken the solemn oath as a citizen of the United States of America. Whenever the words "I Am An American" are spoken, whether spoken by right of birth or adoption, they are *fighting words* of an exceedingly deep significance.

It is a fearful obligation to be an American — one fraught with grave responsibilities. Never before in the brief history of this nation has there been a greater challenge in becoming an American than today. The forces of evil have already struck with a premeditated plan of destroying our people as a nation so that this world may be enslaved. Allegiance to the nation, therefore, has an outstanding significance.

Today America is at open war with the principalities of this world which would destroy the human soul, and your American citizenship aligns you on the side of the forces which are fighting to establish forever the divine right of the people to govern themselves in liberty and in justice. For this purpose the Constitution of the United States of America was framed in 1787 at Philadelphia.

The authors of our Constitution were determined to preserve the gains which the freedom-loving peoples of the world had won by hundreds of years of bitter struggle. They, therefore, were inspired to form a government where justice would be accorded to all men, and the blessings of liberty would be secured to themselves and their posterity. The Constitution thus established a government which would safeguard the liberties of the people, distributing the powers of government among three distinct and independent departments — the legislative, the executive and the judicial, devising, as nearly as could be foreseen, a perfect system of checks and balances. The Constitution also

recognized that the tyranny of the many may be just as oppressive as the despotism of the few. Consequently, the Bill of Rights was written into the Constitution as the first ten amendments for the protection of the people in their inalienable rights as free individuals, fixing the boundaries beyond which the people themselves might not go in transgressing the freedom of others.

The clear purpose of government as expressed throughout the Constitution and its amendments is for the benefit of the people as individuals. It emphatically repudiates the old world conception which regards people as slaves of the state, and lays down a gauntlet which you have so gallantly taken up.

You newly adopted Americans have solemnly sworn to support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic, but every American, whether in uniform or not, has this responsibility in common. It does not mean merely to be law abiding, which is important, nor to bear arms against the foe, which is very important and deserving of the highest honor, but, in my opinion, it means something a great deal more; in a larger sense it means that Americans must be steeled against evil, wherever it may be found, for evil directly demolishes freedom, and, with it, our way of life, and saps the potency of our fighting faith. Satanic forces, through the instrumentality of certain foreign nations, are determined to plunge the world into another darkened age where greed, murder and filth will hold sway, and where might will prevail over right. But — America is fighting with the faith and zeal of her fathers to smash those malignant cohorts back into the dust of history where they belong and, with the guidance and help of God, will triumph.

As an American, you individually have become a vital part of America's destiny to help redeem the people from the pollution by which our enemies hope to rule the world.

Therefore, whether by birthright or adoption, "I am an American" are truly *fighting words* of an exceedingly deep significance.

The Peril of Indecision

By REV. E. J. SPRINGETT

Toronto, Canada

NEVER in my judgment — you may not agree with it — were the people of the American Continent in graver peril than they are today; never was there a time when the whole of Anglo-Saxondom and the United Democracies, so-called, were in graver danger of losing the war, in one sense of the word, than they are now.

I am not talking about the battle on the field of actual hostilities, but about those things which belong to a very special phase and section of the conflict, things which are taking place in the background in what is called the political and diplomatic sphere, and in that sense I say that we were never in greater danger of losing than we are now.

And because I believe that to be the fact, I want to outline to you certain phases of what is going on and bring to bear upon those things the light which we can get and, as has been pointed out to you many times before, we can only get from the pages of Holy Scripture. For it is only by an understanding of what is recorded there that we can get any real idea at all, not only of the nature of the conflict which is proceeding, but of its certain and ultimate ending.

I want to use, as a background for what I have to say, an incident which is recorded in the 18th Chapter of the 1st Book of the Kings. It is one of the most dramatic incidents, one most pregnant with lessons for us today, that is recorded anywhere in Holy Writ. It is the story of the gathering together of the nation, Israel, to a national convocation at and on the call of the Prophet Elijah.

The conditions which led to the calling of that national convocation were very briefly these: For over three years drought had afflicted the land of Israel and resulting from that, conditions of famine had arisen. The people were starving. Their animals, their flocks and their herds were dying and the story opens with the suggestion made by the then reigning King, Ahab, to his chief official of state, that they should endeavor, by searching out the land, to find, if they possibly could, some provender by which the horses and mules might be kept alive even if the other flocks and herds died.

Then we are told, going in a certain direction, the chief officer of Ahab, whose name was Obadiah, met Elijah — and the prophet (that stern, ascetic prophet of Israel, who was not only the great prophet of his day but was the predecessor and type of John the Baptist of the early Christian days, before the coming of our Lord the first time) told Obadiah that he was very anxious to meet King Ahab; and presently they met and after having denounced Ahab's conduct, the prophet demanded that the nation of Israel should be gathered together in a special national convocation.

Now, I want to remind you of the reason why Israel was in the condition that I have described, a condition arising from three years of drought and famine. The Bible is very specific in giving the reasons. It tells you that it was because "Ahab the King" (and there is an old saying, you know, "Like King, like people"), "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

What had he done? *This:* He had seen to the carrying out and the administration of the affairs of the nation according to the statutes of Omri, who was his father and predecessor, and Omri had relegated to the background the law of God in Israel. The Divine Constitution had been revoked, Jehovah's laws disregarded and the statutes of Omri set up in their place. And remember that the prophet Micah, looking down the ages to this generation, the generation immediately preceding the coming of the King of Israel and the restoration of the Constitution, said that the great indictment that God had against His people Israel in our day was that "the statutes of Omri are kept," and the laws of God disregarded.

Now Ahab had been guilty of carrying on under those particular conditions. Therefore, the Book says of him, that he had "done more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

So there had been political and there had been economic rebellion against God. Added to that was religious rebellion, too. The worship of Baal had been instituted. Jezebel, a heathen prin-

cess, had been married by Ahab. Altars and groves for the worship of Baal had been set up and 450 priests engaged with their attendant servants. So the whole condition of Israel at that time was such, as the Book declares, to cause the Lord God of Israel to be angry.

Leave that for a moment and come down to today. Remember that we are still dealing with the nation of Israel, for we are Israel. And remember that we, the nation of Israel, today, in common with the rest of the world, are in the greatest condition of chaos, of confusion and of peril, that has ever been recorded in the annals of the history, not only of our own race, but of the whole world. We are engaged in a global war, a war of unprecedented magnitude. We are enmeshed in conditions that have been in all our history unprecedented. We are, in fact, where Daniel declared we would be, in the midst of that trouble such as never was since there was a nation until this time. We have, as we have pointed out to you many times before, a perfect description of conditions as they are now. That is in the 24th chapter of the Book of the Prophet Isaiah. There, the chaotic conditions which exist today are declared to result from a special cause and the special cause is this: "the earth is defiled under the inhabitants thereof because" — now, this applies to us, to the government, to the people of the United States of America, to the whole of Anglo-Saxondom, which is Israel — we are in this condition today *because* (never mind what your leaders in the political sphere may tell you, never mind what those in economic phases of authority try to point out, the Book gives the reason why):

"They have transgressed the law, changed the ordinance, broken the everlasting covenant, therefore hath the curse destroyed the earth."

Now it doesn't matter how much you may dislike that fact or argue against it. It doesn't matter how much you may want to listen to people who prophesy to you smooth things. It doesn't matter how much you are concerned in trying to find out who it is that bears the mark of the beast. (You can't do it as far as the individual is

concerned.) It doesn't matter what you want to do or what you want to find out — the time has come now when you and I have to realize why we are in the mess we are in, and how we are going to get out of it, and there is only one way.

For we are in the mess, as Israel was in the mess in the days of Ahab, because we "have transgressed the law, changed the ordinance, broken the everlasting covenant." Because we have done that, we are in the present position of political uncertainty, economic uncertainty, religious failure. Political uncertainty, economic uncertainty, religious failure — *those are the conditions of today!*

Political uncertainty is manifest by the attempt to set up bureaucratic control of all the affairs of government and administration in opposition to the democratic privileges that we claim to possess and to enjoy, the setting up of state control over the right to live one's life as one desires, according to the Four Freedoms, as they are called, and the manifestation of ecclesiastical apathy in the face of the inherent desire on the part of the people, even if it is unexpressed, to exercise true religion and worship of Almighty God.

We are living today in a state of uncertainty. It is manifest by the ideas that are current regarding this global conflict. Not so long ago, the people generally were quite satisfied that the war was going to be all over in 1943. In fact some of them said it would be over in two or three months, and were prepared to lay wagers to that effect and were doing so. I said that idea was absolutely absurd, that it wouldn't be over this year, and that even if the defeat of Hitler and the unconditional surrender of Germany took place this year, that wasn't the end.

That is what I wanted to say over the radio, but the powers that be don't like people to say that. They haven't the faintest idea themselves when it is going to be over. They are guilty, as is the man in the street, of a great deal of wishful thinking regarding it, but their minds are changing.

And recently two articles appeared in the newspapers written by two correspondents who size up, so the heading says, Allied victory prospects. One of them has been touring the Pacific area for the United Press, and visited all the Allied bases in the Pacific. The other man, the Foreign Editor of the United Press, went to London last September, met all the military leaders in their respective areas, and got their ideas regarding the strategy and the outlook of the war.

The one man sums up his ideas by saying the war will not be over anyway until near the end of 1944, and it is most likely to go to 1945. And one of them, the man who went into the Pacific area and came back, said the chances are, under present conditions, it will be a ten-year struggle.

Now, you pay your money and take your choice. They are guessing. They believe that they have got basic ideas regarding it. They believe they have basic information on which to base those ideas, but they don't know. And the uncertainty thus reflected in their suggestions is the uncertainty that is manifest in the minds of leaders and of people alike at the present time regarding the length and the uncertainty of the nature of the conflict in the future.

Then there is a great deal of uncertainty regarding the reliability now of our Allies. We have pointed out more than once that the greatest mistake our Government ever made or is likely to make is in placing reliance upon agreements entered into by reason of military expediency.

I want to remind you again of what I mean there. I am not out to attack anybody in that respect, but I want you to realize this. There is one thing, and one thing only, binding the United Nations together at this moment. That is the motive of military expediency. They have got one object — so they say. And they say that that one object is the destruction of Hitler. He has got to be destroyed, the Nazi forces have got to be destroyed, Germany has to make an unconditional surrender. That is the one motive—military expediency—but the moment that motive is attained, there is nothing else yet stated which can in any sense of the word bind the United Nations together in an alliance that will result in the effectual bringing about of conditions of peace that can last; because — and this is what I pointed out in the broadcast — *because of the uncertainty that has arisen* and that now is animating Washington (which caused the despatch of Anthony Eden from Britain to the United States Capitol to discuss these things) regarding the attitude of our Allied Nations after the military motives of expediency have been removed. The whole of our governments now are in a condition where they are unable at all to forecast what is likely to happen, and you have Vice-President Wallace saying this: "Unless the Western democracies and Russia come to a satisfactory understanding before the war ends" — now, we are supposed to have come to a

satisfactory understanding; Britain signed a 20-year agreement with them, yet the Vice-President of the United States says — "unless they come to a satisfactory agreement before the war ends" — well, isn't the other agreement satisfactory? Of course it isn't. We have been proclaiming to you over and over again that it isn't, and the very fact that Wallace made that speech and said: "Unless the Western democracies and Russia come to a satisfactory understanding before the war ends, I very much fear that World War Number 3 will be inevitable. Without a closer trusting understanding between Russia and the United States there is great probability of Russia and Germany sooner or later making common cause." I say this on the authority of the Bible (and I am told it is subversive propaganda): that before the war ends, Anglo-Saxondom, the British Commonwealth of Nations, the British Empire that contains the Commonwealth, the United States of America, Canada, Anglo-Saxondom, will face a hostile world, and that our erstwhile friends will be arrayed against us, because the motives of political and military expediency have been removed, and there is nothing in the world under present conditions to keep those people together, united, in a statement of their aims and their objects, and their determination to attain a peaceful settlement of this whole affair. There is the condition!

Then that uncertainty also is manifested in the experiments that are being tried, or suggested, relative to the attainment of what is called social security.

What is social security? The very fact that there is so much planning for it, the very fact that there is so much demand for it, is a definite manifestation of the fact that it is recognized that we haven't got it. People don't demand what they have got. People don't plan and scheme for things that they already possess. Of course we want social security. We have a right to have social security, but everything yet that has been suggested in the realm of social security, not excluding the Beveridge Plan and the Marsh System, is in the realm of experimentation only, and in that realm of experimentation all that can be hoped for is this, that if and if and if certain things are done — if, and if, and if a billion dollars or a billion pounds is supplied by the Government — if, and if, and if there is no large amount of unemployment — if industry and the insurance companies, if the medical boards and hospitalization as-

sociations — if they all agree to pull their weight — then it is possible that in twenty years we may have a measure of social security, but only if, and only after the possibility of twenty years experimentation.

It is all the biggest farce that was ever put before a people in a crisis of the greatest magnitude and a peril of the deepest gravity that the world has ever seen.

Now then, because of that condition I bring you back once more to the scene on Carmel, and I remind you of Elijah standing there before the assembled multitude in national convocation, and asking the question that I am asking of you now:

"How long halt ye between two opinions? If the Lord is God, follow him; if Baal, then follow him."

Now, that is the question. That is the position to which we have arrived now in this crisis. There is no possibility of a successful issue of this conflict for Anglo-Saxondom, which is Israel; there is no possibility of peace and social security for Israel; there is no possibility of a satisfactory ending of the uncertain economic system and the establishment of a safe and sane administration of a perfect law until that question is answered by you, by the people of Anglo-Saxondom.

Let's see. I said that the crisis in Israel of old had come because of the wickedness of king and people, because Ahab (and by Ahab is meant the whole of the nation) had done more to provoke the Lord God of Israel to anger than any of the kings before him.

And I reminded you of the reason given by Isaiah for this chaos in which we find ourselves, because they had transgressed the law, changed the ordinance, broken the everlasting covenant, and we are continuing to do it.

Our leaders are setting us the example of doing that. I had handed to me yesterday an Old Country paper, one of the most important and influential papers in the Old Country. My attention was drawn to an illustration in that paper of a mass meeting held on Sunday in Albert Hall, to commemorate the 25th Anniversary of the Red Army, with a hammer and a sickle prominent on the platform, and the present governmental representative to the United States from Britain sitting in the midst under the hammer and sickle, and an entertainment of laudation, of praise, for people who are opposed to Christianity — on Sunday.

Now, you and your churches and your

other institutions of a so-called religious nature, under the specious excuse, for it is nothing else, of providing entertainment for those who don't know where to go, want to begin Sunday entertainments, and you politely acquiesce. And I say that if in relation to Sunday, if in relation to the prevalence of immorality caused by drunkenness, if in relation to those things that today are breaking down the stamina of our public life and lowering our morality, we don't make a decided stand and say that these things must go, then we are in, before this crisis is over, for greater disaster and graver trouble than we have already experienced or can imagine, because this is God's judgment on the earth and we, in our day and generation, like the people of Ahab, have done more to provoke the Lord God of Israel to anger than any of the generations before us.

Now, that is the position. Now come back — "transgressed the law, changed the ordinance, broken the everlasting covenant." And God Himself set down His day as the day that should be observed. I am not talking about going to church. I am not talking about "Blue" laws. I am not talking about "Blue" Sunday. I am talking about the national recognition of the place that God ought to hold in the national and individual life, and I ask you again: "How long halt ye"? What does "halt" mean? It means limp. It means to be in doubt. It means to be in uncertainty and that is where we are today. There is no political, there is no governmental, there is no religious lead in Canada at this moment.

I say to you that the time has come, and I intend as an individual to follow that call, the time has come when we have got to go forth in the spirit and power of Elijah unmindful of consequences, in order that we shall do the utmost that we can to make a people ready and prepared for the Lord. That is the position.

I wonder just how many of you realize how that responsibility rests upon every one of us, because, mark you this: I have said that in the political and economic administration, I have said that in the religious life of the nation the fact of uncertainty is predominant.

Now here comes the voice of certainty. Listen to it. *First*:

"Not by might nor by power, but by my spirit, saith the Lord of Hosts."

That is the only way we are going to win the war.

I received the other day a document from England which gives a great deal of information regarding present conditions there in Great Britain, as in the rest of the world, and it talks about the necessity, and what they believe is the beginning of an awakening to the fact that only by a return to allegiance to Almighty God can we hope to win through. There is the beginning of it over there. There may be the beginning of it here.

It says this, speaking about conditions over there:

"Nevertheless, there has been a falling away both from attendance at places of organized worship and in belief. The deep national instinct remains, and few subjects are more eagerly discussed. There are far less outward forms. Family prayers and Grace before meals, once conventional, have almost disappeared. The Churches are often empty. Before the war it was said that only 5 per cent of London's 8,000,000 attended any place of Divine Worship at all. There is very little deep belief or conviction that Britain has been delivered from her enemies by the hand of Almighty God. Yet many wonder, and there is a seeking and a searching. Moreover, when there is bold leadership, fundamental religious questions affecting personal needs are more freely and even eagerly discussed in all walks of life than perhaps ever before. The situation is paradoxical. Apparently complete external disregard for religion is often closely allied to a secret personal anxiety regarding it."

I wonder whether you have any secret personal anxiety regarding real religion? I hope, pray God, you have. If you have, then you have got within you stirring the power and the might of the outpouring of the Holy Spirit of God, which will arouse you to an understanding of the necessity of going forth in the spirit and power of Elijah to make ready a people prepared. I hope to God you have got that. I hope, pray God, I have got it. I believe I have. And I know that I am going to do all I can to promote it.

We want that personal anxiety because I tell you (and I am not a defeatist or an alarmist) from every point of view, from the point of view of industrial relationships, from the point of view of apathy in religion, we are in the greatest possible danger at this time of losing the war, again I repeat, not so much on the field of battle as in that great spiritual phase and aftermath concerning it.

Now, then, come back to certainty:

"Not by might nor by power, but by my spirit, saith the Lord of Hosts." "Put not your trust in princes, nor in any child of man for there is no help in them." "Believe in the

Lord your God, so shall ye be established. Believe his prophets, so shall ye prosper."

Now, how often do you get that? Let me put it together again:

"Put not your trust in princes."

That means leaders of the people, that means leaders anywhere. That means leaders in the political and diplomatic arena and everywhere else. Put not your trust in them as individuals — there is no help in them.

"Believe in the Lord your God, so shall ye be established. Believe his prophets, so shall ye prosper."

And the current idea is not to believe God and to disbelieve His prophets. That is the position. How often do you find people today telling you, in relation to the queries that are being made in connection with the anxiety that people have in so far as the ultimate outcome of the war is concerned, "Go back to the Book." I don't know any other organization, excepting our own, that is doing it and proclaiming the Book as the Written Word of God, containing the only authoritative and authentic information there is regarding this conflict. Yet I can't say anything more tremendously important to you today than that:

"Believe in the Lord your God, so shall ye be established. Believe His prophets, so shall ye prosper."

Then you want social security. All right, you can have social security, but you can't have it by experimenting with human systems. You can have it in

one way and one way only, and here comes the voice of certainty again:

"It shall come to pass if thou shalt hearken diligently to the voice of the Lord thy God to do all His commandments," all these blessings shall come on you.

That is the voice of certainty. Ignored, disregarded, disbelieved, but the only thing and the only course of action that can be suggested that will be successful.

Once more the voice of certainty:

"The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel."

And once more the call rings out: "*How long halt ye between two opinions?*" Remember this: "You cannot serve God and Baal." You cannot serve God and Mammon. If you attempt to do so you are condemned from the very start by Jesus Christ, who declares:

"No man can serve two masters; either he will love the one and hate the other, or else he will cling to the one and despise the other: ye cannot serve God and mammon."

And remember this, that regarding the Laodicean age of the church, through which we are passing now, Jesus Christ said this:

"Because thou art neither hot nor cold, because thou art lukewarm I will spue thee out of my mouth."

So I say to you again that our cause and ourselves are in the gravest peril now, peril of continuing and graver disaster because of our indecision regarding the allegiance we owe to Almighty God and regarding our return to obedience to His law.

Until the nation, which is the sum

total of the individuals, recognizes the nature of the question, "How long halt ye between two opinions?" and without any miraculous manifestation of the power of God as granted to Israel in the days of Elijah, are prepared to say, nationally, "The Lord, He is the God, Him only will we serve," not until then can you hope for any surcease of the troubles in which you find yourselves now in relation to the conflict in which we are involved, nor can you find any way out for the establishment of social security by the plans that are submitted through governmental representation or economic advice, unless those plans are based absolutely upon the Divine Law, concerning which God has declared, in the voice of certainty,

"It shall come to pass if thou wilt be obedient, then all these blessings shall come upon thee and overtake thee."

Think on these things, open the Book and gain a real understanding of what it has to say, and above all else, return to the allegiance which you owe to God as the King, realizing that every day that dawns and passes, every week that passes into the limbo of forgotten things is bringing you, with ever accelerating speed, to the time when He who is King of kings and Lord of lords shall appear to occupy the Throne of His father David, to reign over the house of Jacob forever, and to administer the affairs of the Kingdom of God, functioning in reality upon this earth.

That is the one far off Divine event about which the poet spoke, which is no longer far off, but very near, and toward which we are hastening.

America, On Your Guard!

FOR years DESTINY has pointed out that radical groups in our own land have been awaiting a favorable opportunity to foist upon our people their un-American ideas. The war has given them the opportunity they have been seeking. Under the necessity of national defense, these radicals would change our form of government — a government which was founded in the interest of liberty and justice for all.

Recently Representative Dewey Short of Missouri in a brief speech in the House said, "Mr. Speaker, sinister rumors are spreading all about Washington that somebody is trying to play politics with the conduct of the war and the armed services. . . . The only way to stop such ugly and dangerous rumors is to uncover the reason for them, be they true or false, and the people who are fighting this war and who are paying for it should know the facts. . . . Is it possible that certain social reformers and professional uplifters should form a conspiracy to remove some of our ablest

commanders merely because they do not accept their strange social theories, and to supplant these tried and true men with others who would perpetuate a military dictatorship after the war? Can it be that a little coterie of self-seeking and cunning conspirators would take advantage of the present crisis and under the pressure of war attempt to make America over in such a fashion as they could not do in times of peace?"

Two radical publications are alleged to be leading in a smearing campaign against men high in military positions with this end in view.

Our danger is the enemy within as well as the foes without! America will do well to be constantly on guard. Let every American insist that those who are true to our constitution and who are loyal supporters of our form of Government man the posts in this time of national crisis.

Key to the Bible

By C. M. CADWALLADER

DURING the Coronation ceremony, the newly-crowned King of the British Commonwealth of Nations is presented with a copy of the Holy Bible — the first gift from his loyal subjects. In making the gift, the Primate of all England does so in the following words:

"Our gracious king, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

And as the reader reads that Book, these are the words which introduce the winnowed wisdom of the Book of Proverbs contained therein:

"The Proverbs of Solomon-Ben-David, King of Israel, which are to teach wisdom and correction, and to understand the ideas of intelligence; how to acquire instruction, skill, righteousness, justice, and rectitude; and to teach the young to gain prudence and discretion. The philosopher can listen and add to his acquisitions and the intelligent gain assistance in understanding a proverb, and the meaning of the words of the Wise and their dark sayings!" (*Ferrar Fenton Translation.*)

Would you possess a key to this Hall of Wisdom, and would you share in the priceless gift of the "most valuable thing that this world affords"? Then study the national history and prophecy pertaining to the people called *Israel*, for it is the principal theme of the grand old Book and runs through the sacred pages like a mighty river winding through a weary land to refresh it. Flowing through a chequered course, sometimes of sublime grandeur, expanding to glorious proportions, contracting sharply, its pathway is then studded with turbulent rapids and disastrous cataracts before it widens out and calms into the peaceful waters of its ultimate glorious destiny.

In 975 B.C. it divides amid tumultuous strife and both streams pursue troubled courses to their respective ends: the larger (ten tribed, Northern, House of Israel) becoming "lost" in the land of Assyria in 721 B.C., thereafter to rumble through a subterranean channel, as it were, for many centuries until its appearance in a distant land under another name; the smaller stream (two tribed, Southern, the Kingdom of Ju-

dah) ending abruptly at Jerusalem in 70 A.D.

Strange it is, but true, that the people of these two Kingdoms are the people whom God chose to prepare this world for the permanent establishment of His Kingdom here upon earth, as expressed in the Lord's Prayer: "Thy Kingdom come; Thy will be done in earth as it is in heaven" — and we find in Matthew 19: 28 that in the new age the twelve tribes of Israel will be judged by those apostles who followed Christ.

* * *

Now in creating the earth and all herein, God has not left us groping in the darkness as to His purpose and intentions, but has provided holy prophets, covenants, and the Bible record for guidance! It is our national guide as well as our individual guide for, among the eight covenants recorded, there is the Abrahamic Covenant which is the principal, most far reaching of all, containing as it does the specific and clear promises which are to operate to his (Abraham's) seed *forever!* These promises provide tangible, absolute conditions of everlasting continuance to His people Israel and were not given to any other nation. Concerning this covenant, God stated:

"It is between Me and thee and thy seed after thee in their generations for an everlasting covenant."

Note the sweep and compass of the statement: "*Thy seed after thee in their generations for an everlasting covenant.*" And to put this document quite beyond cavil and quibble and give it legal status, He sealed it with the eternal witnesses of the Sun, Moon, Stars, Earth, Sky, Sea, Day and Night, then affirmed it in these clear words:

"I will never break My Covenant with you." (Judges 2: 1.)

It is most important to realize that this covenant pertains wholly and exclusively to the nation Israel. No other nation or group of nations can qualify. The word "Abraham" (with whom the covenant was made: later repeated to Isaac and Jacob) means "Father of Many Nations" (Gen. 17: 5), thus it is that we see the promise so faithfully fulfilled in the United States of America

and the British Commonwealth of Nations.

Further fulfillment is in the nationally established Book of Common Prayer peculiar to the Anglican service of worship, in the articles of faith and canticles. To quote, for example, from the *Magnificat*:

"He remembering His mercy hath holpen His servant Israel as He promised to *our* [note the possessive] forefather Abraham and his seed forever."

This affixes the stamp of Israel upon everyone who recites it, and the worshipper thus acknowledges his or her Israelitish origin, belief and destiny.

Now it seems superfluous to repeat the great fact that innumerable and *indisputable* proofs can be adduced that the Anglo-Saxons are the present day descendants of Abraham and therefore heirs to the promises contained in that covenant; but theologians and teachers, the very servants who should know these great truths and proclaim them, seem (generally speaking) totally ignorant of the fact: at least it is exceedingly rare that we hear it from the pulpit. Do they not know that the message of the Bible is addressed specifically and specially to His People and that the tenor of it is preponderantly *national* in terms and scope?

It is essential to know this, for it is the knowledge and application of Israel's history and destiny which unlocks the secrets and enables the Bible student to gain clear insight into God's purposes and intentions. This factor is the key to intelligent understanding of the Scriptures, including the multitude of parables and metaphors inextricably woven into the warp and woof of Israelitish history. And it is the key to understanding *prophecy*, which assumes the title role after the destruction of Jerusalem by the Romans in 70 A.D. (end of Jewish national history) and takes up the theme as revealed in the Gospel of the Kingdom. Thus prophecy becomes vitally important, furnishing the outline for the divine purposes in the earth, and by it we are able to correlate events. Quotation after quotation could be cited, and a lengthy treatise written, to attest prophecy's importance as well as its divine inspiration and authority.

The following, however, should suffice:

"For prophecy came not in old time by the will of man but holy men of God spake as they were moved by the holy ghost."

"We have also a *more sure word of prophecy* whereunto ye do well that ye take heed. . . ."

Bible prophecy covers the ages and *history furnishes the fulfillment*. Unfortunately, however, the theologians and the professors and the intellectuals of today (by and large) do not countenance prophecy; and because of this, plus other errors, it becomes clear that our ecclesiastical system is shot through and through with that devastating ferment of the Scribes and Pharisees — but under the present name of "Modernism" or the intellectual high-sounding "Higher Criticism" whose unscriptural reasonings, unbelief and denial of the supernatural and fundamental principles of the Bible are seen to be the chief causes of moral decay. And neglect of the sacred record is a natural result of such unbelief, so that there is today a contemporary example of the old saying:

"Men ever learning but never able to come to a knowledge of the truth . . . for such are false apostles, deceitful workers, transforming themselves into apostles of Christ." (II Cor. 11: 12, *et seq.*)

These false apostles have among other things relegated the Divine Law and the prophets to the realm of mythology and fairy tale; concerning which the Supreme Authority (the Lord Jesus Christ) stated that they must be fulfilled to every jot and tittle (Matt. 5: 18 and 19).

The laws which are included in the record of the history of Israel as recorded in the Book and which are divinely designated for our own national government (being Israel) are so perfect as to meet every requirement. Ah, if we only knew this nationally and should

be so wise as to adopt the Israel law; if we were to take God at His word and submit to His governance, adopting His Commandments and Laws as delivered to His servant Moses at Mount Sinai, then all the blessings and benefits cited in the 28th chapter of Deuteronomy would be ours! And do you know what would come over the whole nation? Such a change as to be truly miraculous, *with these results*:

1) Equitable laws, justly administered.

2) No strikes of any kind; no rationing; no inequality of distribution; no economic problems.

3) And we would *not* be engaged in this devastating war!

You've heard the challenge: "Why does God permit war?" It is an often asked question today. Turn to the 28th chapter of Deuteronomy, wherein Moses delivered God's message to the Israel people as a nation. Verses 3 to 13 record the schedule of promised blessings, such as the Beveridge Plan or any other humanly devised economic system cannot ever hope to outline; but note the 7th verse —

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall go out against thee one way and flee before thee seven ways."

No power or nation could stand against such odds, and it is further stated (verse 10):

"And they shall be afraid of thee."

But these blessings are prefaced by certain binding conditions, commonly called the IF schedule:

"If thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all His commandments. . . ."

Also, there is an important BUT as well as an important IF (verse 15):

"*But* it shall come to pass *if* thou wilt *not* hearken unto the voice of the Lord thy God to observe and to do all His Commandments and His Statutes which I command thee this day that all these curses shall come upon thee and overtake thee. . . ."

There follows a schedule of disasters and curses terrible in the extreme.

When God created mankind He gave us a free will of our own and reasoning facilities with which to distinguish between right and wrong; if therefore a hand is thrust into a whirling buzz-saw it will be badly mangled or perhaps cut off altogether and no amount of faith and trust in divine providence will make it otherwise, for the result is a matter of law! Similarly, there is a choice of either blessedness or curses — as stated in the 28th chapter of Deuteronomy — and this choice, let it be noted, is on a *national* scale. No, we cannot blame our troubles and this war on the Almighty.

All this instruction and guidance, and vastly more, is in the Book. And the time has come when the nation Israel must take off the veil which befores its vision and study these important truths, for it is the Bible which contains the wisdom of the ages. It will reveal wondrous things out of the law and will provide that wealth of understanding so needed now. This Book, the world's richest treasure chest, should be read from cover to cover and then *studied*: intelligently and prayerfully. Therein is the priceless information pertaining to the goodly pearls, even the pearl of great price.

The key to an understanding of the Bible is the knowledge of Israel's history and destiny and an awareness of the true identity of Israel in the world today. It is the key which unlocks the barriers!

American Methods Are the Best

LET us recognize the truth and not be gullible as are so many. We are being told by certain radical groups and their following, and in turn re-told by unthinking Americans, that the totalitarian system is winning the war. Russia and her stand against the Germans is pointed to as evidence, and the Russian system lauded as better than the American.

What they do not tell us is that Russia could not have stood against the might of the German machine *but for the superiority of our production and the American lend-lease policy!*

The home of free enterprise, the United States of America, with its individual freedom has been able to produce more in quantity, in a much shorter time, than any totali-

tarian state in the world — even Russia. Let it also be noted that the success of the Russians on the field of battle has depended upon material produced here: guns, tanks, planes.

And we not only supplied Russia, we also equipped and sent across the seas a great army which decisively contributed to the defeat of Germany in Africa. Further, there went from our land, to the British in Egypt, military equipment which was a factor in the drive against Rommel there.

Let us hear less lauding of totalitarianism by Americans who do not think, and more about American methods which have already licked the totalitarian countries on the production front and will yet defeat them on the battle fronts.

“The way of peace they know not.” (Isaiah 59: 8)

Winning the Peace

By JAMES S. McGAW

WHenever winning the peace is mentioned there are always those who at once reply, “The first thing to be done is to win the war.” It implies that peace will be won by winning the war; but the centuries have proven that peace is not won merely by victory at arms.

Then there are those who see clearly the chaos which will follow the destructions of the war and are planning the postwar rehabilitation of the peoples of the earth. In this, they see the United States of America giving of her vast resources to feed the hungry and clothe the naked; and with her mighty building power clearing away the debris and reconstructing the ruined cities and towns.

There is no doubt that God will call upon the United States to take the leadership in that gigantic task. Nor is there doubt that the United States will be ready to assume the task as she did at the conclusion of World War I; even fulfilling the Master's injunction,

“If thine enemy hunger, feed him; if he thirst, give him drink.”

Even though unconsciously, the United States and the British Commonwealth by their planning and organization for magnanimous aid to the benighted peoples and world reconstruction on a basis of equity and justice to all are, in so doing, qualifying to meet the test of the judgment of the nations depicted in Matt. 25: 31-40. In that great judgment the decisions rendered will be based on the treatment of mankind by the various nations. We are told that the Judge, the Lord Jesus Christ, will place the sheep nations on his right hand and the goat nations on his left hand.

“Then shall the King say unto them on his right hand, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’”

The ships loaded with the necessities of life now sail the seas to every accessible needy country. The refugees (“strangers”) are fleeing to be under the care and protection of the Stars and Stripes and the Union Jack. The Red Cross, mobilized and backed by millions of dollars of gratuitous gifts, is now visiting the sick, the wounded, the needy, and those in prison. Both America and Britain have a long past record of thus meeting human need in times of disaster, as well as providing carefully organized institutions to furnish humane treatment for the needy and the helpless within their own borders.

Students of the Bible are many times caused to marvel at the accuracy with which the Word of God describes present day conditions. The division of the nations of the world is already taking place *in accordance with the coming great assize*, and it is remarkable that the devotees of the totalitarian governments, under which the individual exists for the state, should insist upon calling themselves “leftists”; and that the advocates of the republican form of government should call themselves “rightists.”

But most significant is the fact that the “Judge,” in the great separation of the nations, calls the “rightists” the “sheep” nations. To the careful student of the Bible and secular history, this definitely marks the nations which, because of their innate bent of mind, naturally take care of needy humanity. Many times in Scripture God designates Ten Tribed Israel, distinguished from Judah, as His “flock,” His “sheep.” These tribes carried captive to Assyria have been traced by scholarly research to Scandinavia, “The Land of the Wanderers”; to the coastal countries, Denmark and Holland; to Switzerland; to the British Isles, and to the United States of America. These Anglo-Saxon, Celtic and kindred nations, whatever else may be said, are noted for their humanitarianism and as “the democracies” are in every respect the antithesis of totalitarianism. This race, wherever it may be,

even those scattered through the other countries of Europe, can always be depended upon to fight any and every form of tyranny, in open battle, or, if necessary, in guerrilla warfare.

According to the Scriptures, this people was chosen of God to be the “servant” race, to be a “blessing to all the families of the earth”; and Isaiah (42: 5-7) reveals their present divine assignment. The *Goodspeed Translation* reads:

“Thus says the Lord, the God, who created the heavens and stretched them out, who made the earth and its products, who gives breath to the people on it, and spirit to those who walk in it: ‘I, the Lord, have called you in righteousness, and have grasped you by the hand; I have kept you, and have made you a pledge to the people, a light to the nations; in opening blind eyes, in bringing prisoners out of the dungeon, those who sit in darkness out of the prison.’”

The amazing fact is that though none of our political leaders may know of this specific divine assignment, yet they promptly protest all inhumanity, wage war against all brute force and are now deliberately planning for a postwar world free from want and fear! And this latter proposed service is in accord with the assignment prophesied; another statement of which is presented in Isaiah 49: 7-9:

“Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, and to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways and their pastures shall be in all high places.”

This great prophecy not only assures the Israel nations that the Almighty will give help in the present conflict when as nations we call upon Him, but makes plain the high honor and responsibility which will be placed upon

our governments in the coming reconstruction period. Think of it! God says he will *give* the Israel nations as a covenant (pledge) of the people a guarantee of safety, equity and justice: "to establish the earth, to cause to inherit the desolate heritages" — to lay the foundations of an orderly international relationship, restore all of the lands seized by the marauders and set the boundaries. Already the United States and Britain are contemplating a world police force to patrol the earth, while one of the determined efforts is to reach all Axis-held prisoners and free them.

The Four Freedoms of Mr. Roosevelt and the Eight Points of the Atlantic Charter constitute a magnificent idealism and are in harmony with God's great assignment. So far as they go, they furnish a cup of cold water to the famishing souls of other lands who writhe in the furnace of affliction, and they portend a bright gleam of hope for tomorrow.

In the absence of any other specific statement, these twelve points taken collectively are quite generally accepted as a declaration of our peace aims and the purposes for which we are now at war. But, carefully studied, it becomes evident that they present only a few items of the general outline of the great peace which must and will come.

The governmental representatives of the United States and Canada are now negotiating an integration of the two countries which bids fair to cement even closer the bonds of friendship, and to prove the workability of the Eight Points. New Zealand and Australia also are ready for the same relationship. In fact the whole British Commonwealth and the United States are becoming so thoroughly integrated, economically and militarily, that statesmen are now wondering how they ever can be separated.

However, in the midst of the proposed world harmony there is even now being sounded the discordant note. The twenty year peace treaty with Russia is already floundering in a turbulent sea. There seems to be little hope for the Four Freedoms and the Eight Points while our Russian "ally" is laying claim to Esthonia, Latvia, Lithuania, Poland, Bessarabia and Bukovina. The shock which the peace declarations have received from Russia's present demands are light compared with the real jars and jolts from this source which are likely to follow. On the other hand, every day's news presents the fact that even while the

remaining allies are talking an idealistic peace, several of them are scrambling for various forms of supremacy after the war.

Interesting, therefore, is the voice of China as presented by Madame Chiang Kai-shek in her address in New York City on the subject: "What are we going to make of the future?" In this she said in part:

"All nations, great and small, must have equal opportunity and development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

"Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

"... finally, in order that this war may indeed be the war to end all wars in all ages, and that nations, great and small alike, may be allowed to live and let live in peace, security and freedom in the generations to come, co-operation in the true and highest sense of the word must be practiced. I have no doubt that the truly great leaders of the United Nations, those men with vision and forethought, are working toward the crystallization of this idea, yet they, too, would be impotent if you and I do not give our all toward making it a reality."

Much is being planned, much is being written, much is being said, yet in practically all of it *the great vacuity is the lack of any spiritual foundation, spiritual incentive, spiritual impelling power or spiritual binding force that would make the peace, so earnestly desired, possible!*

The idea, plainly stated, is to muster every resource, beat down the foes to unconditional surrender, then take charge of the world and establish the economic, political and social life of the nations *according to the views of the United Nations planners*. But what all must realize and will realize is that the settlement of this world in peace is beyond human wisdom and human power! No man, or set of men, can furnish even a blueprint of that great task. All which has been presented of what the peace will be or how it will be attained has merely touched the fringe of the garment of the peace in which this world will be clothed.

According to all of the Scriptures, there is but one peace to follow this greatest of all world conflicts. That is the peace proclaimed by all of the prophets, the peace which will be established by Jesus Christ.

That peace is comprehended in the

Kingdom of God on earth. For nineteen hundred years the Christian world has prayed, "Thy Kingdom come; thy will be done on *earth* as it is in heaven" and yet, both the petition and its import are practically ignored in all of the peace councils and in the addresses and pronouncements of the nations.

Before the writer lies a precious document, the most interesting document relative to the war that has come to attention. It is titled *War and Peace Aims*, is composed of extracts from statements of United Nations leaders (Special Supplement No. 1 to the *United Nations Review*) and is published by the United Nations Information Office, 610 Fifth Avenue, New York; an agency of eighteen of the allied nations. It presents the profoundest concepts of the statesmanship of all of the United Nations.

From all of the statements made it is evident that they see clearly, with Madame Chiang Kai-shek, that this is and must be "the last war of the ages"; that it is, therefore, the consummation of the age, the end of the old world order and the necessary forerunner of a new order and a new civilization.

All of the representatives of the eighteen countries agree in this, and yet one searches in vain through all of the pronouncements for a single reference to the Kingdom of God on earth. In vain is the search for any reference to Jesus Christ in the remodeling of the world or the establishment of world peace. Still, by all that the Scriptures have said, the only world order now due on this planet is the coming Kingdom of God; the only genuine peace that the world can, or will have, will be established by and under the Prince of Peace.

If there ever was a heavy argument for the existence of DESTINY and an intensified proclamation of the Kingdom message it is that document presenting, as it does, the highest thought of the United Nations. Grand as the sentiments are, they definitely disclose the blindness of the world leaders to the real, fundamental cause of the world-wide war and to the real peace which men crave — the peace that is coming despite all of the machinations of men and devils.

Now let it be re-stated for emphasis where it belongs that there is but *one peace coming* and that is *the peace* which must be established under the leadership and rule of Jesus Christ. With only a few notable exceptions, the peace treaties of the centuries (devised by man) have failed. Like the Versailles

Treaty, they merely laid the foundation for another war. Regardless of the present high sounding sentiment, a peace which is nothing more than the product of human intellect and the compromising of the varied national demands would succeed no better.

The peace, when it comes, will be established upon a righteousness, justice and equity far beyond the fairest dreams of even the noblest of the world's statesmen. It will cover every phase of human life and make divine provision for every human need. It will be based upon a genuine social regeneration by the Spirit of God from on high, and a willing obedience to Christ's Kingdom Law. Dominated by that Spirit and that Law, nations will not only solve their own domestic problems but their international relationships as well. Race, class, and caste antipathies will vanish. A program of abundance will banish all want, and every man will sit under his own vine and fig tree with none to make him afraid (Micah 4: 1-4). For a vision splendid of "the peace" that is coming, study the Seventy-second Psalm: nothing short of what is therein described will furnish an enduring, world-wide peace!

The Peace Must Be Won

For this, an organization composed of representatives of each of the United Nations is proposed. It may be called "The Supreme Council." In it, each nation will present its idealism, and out of it will likely be derived a set of resolutions which may present the human concept of what a world-wide peace should be, and how it may be maintained. But it will not win the peace. The peace will not be the devisement of man, even though the United Nations arrived at unanimous agreement.

The great peace for which the world languishes will not be won by elaborate resolutions and peace plans; nor by mass production or mustered millions. It will come as the divine gift to the nations which have made their peace with God. Therefore, to win the peace, we, as a nation, will have to get right down to the spiritual business of winning peace with God.

As God's ordained battle-axe and weapons of war, the United States and Britain must break in pieces the oppressor. To this end every resource must be marshaled. But as sinful nations we must bear the punishment for our sins. The present war, under God, is a necessity to clear the earth of all

false systems; but it is also the rod of God's judgment against the Israel nations for their national sins. To stop the war, to bring the victory, to stay the chastening hand of God, the United States and Britain must win the peace by attaining peace with God.

To win that peace is the primal necessity and the great spiritual battle for it must be fought behind the lines on the home front. The men on the battlefields must fight the military battles but every Christian, by whatever name called, has the clear duty of getting on the firing line of the great spiritual battle of winning the peace by wheeling the nation into line with the purposes and grace of God.

By Prayer

If there ever was a time when all Christians should be on their knees crying mightily to God, it is now. Prayer, not only for our loved ones and all others in the service, but for the nation as a great organic unit, responsible to Almighty God. Prayer for a spiritual awakening of our civil administrators and leaders. Prayer for the outpouring of the Holy Spirit upon our whole populace for a genuine Christian citizenship. Prayer for a nationwide revival of our national religion. Prayer that leaders and nation may awaken to a consciousness of God as he rules in the affairs of men. Prayer that, as a people, we may learn that not by might nor by power but by the Spirit of God moving mightily upon our nation as a unit—guiding, protecting, and empowering our armed forces—will victory be ours and peace come.

National Repentance

The nation must be shown that war's afflictions come as the penalty for national sins! Consequently, national evangelism is the next thing on the home front. The time has now arrived when every church and every Christian must preach national sin as earnestly as individual sin is preached. The judgments of God are being poured out upon the nations for only one reason, the sins of the nation. It is happening now. Each edition of the public press tells more and more of it. The hour has come when by all the prophecies of God the Church, her ministers and members, should cry aloud and spare not: declaring the whole counsel of God, keeping nothing back, and show the nation her sins.

It is a life and death struggle. The

United Nations cannot and will not win this war until they win peace with God. And they cannot do that until they repent! Repent as Nineveh repented. Therefore the time has come for the Church of the living God to issue the altar call to Uncle Sam. He with all of the allied nations must come to the mourner's bench and like any other sinner confess his sins and humbly ask God's forgiveness.

Under God, this is the last war, the climax of six millenniums of rebellion against God and the last divine call to the nations of the earth is being sounded. It is "repent or perish," now or never. Note carefully:

"Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they [nations] that put their trust in him." (Psalm 2: 12.) "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9: 17.)

By all that is revealed in God's Word this war will continue and the peace will be postponed until our own and the other Israel nations repent and turn to God. Therefore the highest patriotism as well as the profoundest Christian duty calls for a nationwide campaign for national repentance.

The New Order

To win the peace, the old order must go. In the present storm the whole of the old Babylonish system—economic, political and social—must be thrown overboard if our ship of state is to sail into the harbor of peace.

The divinely ordained order—revealed at Sinai—is the only true antipode of the order of Satan promoted by his emissaries, the totalitarian governments of the world. The best lures that these have offered have been the words, phrases, and ideals borrowed from the Kingdom of God which these great counterfeiters never have and never intend to embody in their systems.

Before America today there stands the merciful appeal of God to the nations:

"Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him and to our God for he will abundantly pardon."

The nation, as such, must forsake its way and its thoughts. Abolish all systems, laws, institutions, customs and usages, not in harmony with the divine law, and look to God for guidance.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

God's thoughts are revealed in the Old and New Testaments, and *if America ever needed God's thoughts it is now* while we are having a flood-tide of Satanic ideologies poured into us through every avenue of public expression. God's thoughts are infinitely above the thoughts of even the best of men, and tremendous headway toward national safety and welfare would be made if those in authority but laid aside their partisan politics and as "ministers of God for good to the people" would study and apply the thoughts of God in the present crisis.

God's thoughts call for faith in the blood of Jesus Christ for national redemption, the exaltation of Jesus Christ as the Governor of the nation, the

adoption of his Kingdom law as the code of the nation and the acceptance of his peace as the happiness of the world.

A great deal is being said about what the American boys and girls will find when they return from the war. Whether it will be the order established by the long-haired ideologists now planning America's life or a restoration of "the old American way." Permit me emphatically to say that it will be *neither!* When they return, they will not find this nation regimented, but regenerated; not groveling at the feet of bureaucracies, but carefully and prayerfully setting up the Kingdom of God order in national life. This, for the reason that the present war is the last war and there can be no victory and no peace until the nation humbly seeks and obeys God.

Furthermore, it follows that the quickest way to bring our sons and daughters home from the war fronts is for the nation to repent, turn to God and accept the reign of Christ. Then they can come home with rejoicing and thank God that they have attained something worth more than all of the hardships and sacrifices endured. Then our lamented dead will truly not have died in vain.

The Christian people of America and Britain will pray and preach and campaign until by the blessing of God their respective nations are brought to Christ; or else God, by pouring out calamity upon calamity, will beat the nations to their knees until in their dire extremity they will succumb to His will and sue for peace with Him, for it is only a contrite nation that will win the peace!

Taxes—And the Cost of Living

OUR nation has been plunged deeply into war. Men are being taken from the ordinary pursuits of peace and inducted into the armed forces of our nation, at pay much under that which most of them were receiving in civilian life. They were not asked whether the pay was acceptable or not. There was no choice but to serve their country in this time of national emergency.

To this there is a paradox! Other men, needed as much by the nation as those who have been inducted into the armed forces, have been taken from peacetime pursuits to make munitions of war. In a majority of cases the inducement has been higher pay than they received in civilian pursuits, rather than because it is a patriotic duty to be able to serve their country on the home front. Of course, not all men working on national defense projects are thus motivated, and for that we are thankful, but nevertheless the distinction is clear and the paradox prevails that men must serve on the battle fronts regardless of pay and men on the home front often as the result of pay.

We would be in a sorry mess if no man moved to the battle front except he could see more financial profit for himself than he would acquire if he remained on the home front. Why, then, should this matter of pay be so important on the home front when an enemy is attacking this nation? Patriotic duty should have required men to serve wherever they could be of help and assistance to our nation in this hour of crisis.

The government is largely to blame for all the difficulties that have arisen over the increase in spending, because it is the greatest offender in increasing the pay of hundreds of thousands of our citizens, the war workers of this nation. And now the government proposes to reduce these excess

wages and the purchasing power of hundreds of thousands of workers by an increase in taxation. Thousands of men who have not benefited but have rather been penalized in their incomes with the increase in living costs, will also be affected.

Many family men who have fixed expenses have not only no financial benefit from our war effort, nor have they had any increase in their pay; instead, they have suffered through advanced living costs as a result of the government paying excessive wages to war workers. The government now proposes to penalize these men in order to syphon away the surplus wages being paid the workers whose spending is responsible for the inflationary trend in prices.

Such a process of unjust handling of taxation will penalize many of our citizens: victims of money squandering because of excess wages to the workers by a government which drafts men to fight yet fears to set a wage for war workers in conformity with the wages many of them earned in civilian pursuits. This process will have but one ending—the break-up of the present economic structure and the impoverishment of the very men who have been the backbone and life of our nation: the great middle class of our citizens.

God never intended that a government should control the prosperity of its people through the power of taxation. He set definite limits on the amount of taxes which could be legitimately collected from His people. When those limitations are ignored and His taxation provisions violated, the inevitable follows: hardship, destitution and want.

The solution of the present economic problem is not by excess taxation but in a restoration of the Divine Laws (including the Divinely ordained tax laws) and a government committed to their administration!

Israel in the New Testament—III

By R. H. SAWYER

THE NEW TESTAMENT is God's message to Israel in "these last days." It is of vital importance to every Christian, for it is a revelation of Jesus Christ, and to know Him is life everlasting. The New Testament is a confirmation of the ancient covenants made of God with His people, concerning their responsibility for the welfare of the people of all the world.

The Apostle Paul, in speaking of the means used of God in making His will known, in times past and present, thus indicates Israel as the people to whom both the Old and New Testaments are addressed:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . ." (Heb. 1:1-2.)

That the Divine message of the Prophets, "in times past," was addressed to Ancient Israel, is a fact so well known as to require no argument; and that the Apostle refers to Israel "in these last days" as he says, "Hath spoken unto US by his Son," should be readily understood by any fairly intelligent reader.

It would have been inconsistent for the Gentiles to have said that the Prophets wrote unto their fathers, as it would be ridiculous for them to refer to themselves as the sons of those fathers today.

That God sent His Son as His Messenger to Israel is so plainly stated in the scriptures as to leave no doubt in the unprejudiced mind: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command them." (Deut. 18:18.)

Jesus Christ came from among his brethren, and that this was not simply a spiritual relationship is given special emphasis in The Gospel according to Matthew, whose purpose in writing is indicated in the opening statement of his Gospel: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." (Matt. 1:1.) Beginning with Abraham, the Apostle gives the ancestry of Jesus, according to the flesh, showing that He was not only a Messenger to Israel, but that He was, in the most literal sense, of Israel.

Promise and Prophecy

The first disciples selected by Jesus, at the beginning of his earthly ministry, recognized His coming as the literal fulfillment of the promise which God made to Moses, that from among their Israelish brethren their Redeemer should come.

Phillip, one of the first Galileans called by Jesus, made this significant announcement to his friend Nathaniel:

"We have found him, of whom Moses in the law, and the Prophets did write, Jesus of Nazareth, the son of Joseph . . . Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile . . . Nathaniel answered and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:45-49.)

Here is a challenge to the faith of every Christian, and more especially to such as claim that they are following the teachings of the New Testament scriptures. A belief in Jesus as the Christ is good, but a belief in Jesus as the Christ, and as the *King of Israel* is better, and would seem to be absolutely essential to a consistent claim to a belief in the teachings of our Lord. Let us look upon it also as an example for the individual who claims to be an Israelite; for to believe in Jesus of Nazareth as the king of Israel is not enough, he must be accepted as the Christ, the Son of God.

May I suggest here that a Christian who criticizes another because he believes in the identity of Israel in the world of today is following the example of the enemies of the Apostles and early Christians, who were accused by the Jews of believing that God's promises, made to ancient Israel, were being literally fulfilled. The Jews persecuted Paul because he believed, and taught, that Israel, of the Northern Kingdom, had not been destroyed, as the Jews taught, but that Israel lived, and enjoyed the hope of the promise which God had made to their fathers. In his defense before the king, Paul said:

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise, our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." (Acts 26:6-7.)

Paul testifies that the twelve tribes of Israel were in existence in A.D. 62, and that they believed, as he believed, that God's promises to them would be fulfilled.

If we are to believe the New Testament teachings we must believe that the Jews were in error in persecuting Paul for his belief in Israel in their unchanged, and unchanging relationship to God, and if it was wrong for the Jews in that day, it is likewise wrong for either Jew or Christian in these days, to accuse, and persecute those who believe as Paul believed.

* * *

To refuse to believe in Israel, as Paul taught, is to deny the inspiration and authority of Paul as an Apostle of Jesus Christ, and not only is it a denial of Paul, but it is also a denial of the statement of the Lord Himself, as He describes the presence in the world of the twelve tribes of Israel at the time of his second advent. Note, with care, the Lord's reference to His promised coming to the earth, and the position to be occupied by the twelve Apostles, and the twelve tribes of Israel:

"In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

This is the judgment of nations, described more in detail in Matthew, the twenty-fifth chapter, and refers to the new social order to be administered by Christ and His Israelite Apostles in the coming kingdom. This is not the judgment to take place after the resurrection, but is the judgment of nations in existence at the time of His coming, and Israel is to be a multitude so vast as to require twelve thrones and twelve judges, to administer the law of the Lord.

He who claims to believe, and follow, the teachings of Christ and the Apostles, as those teachings are recorded in the New Testament, should make a very careful study of the things taught therein, for to make such a claim and at the same time to deny the inspiration and authority of the Old Testament is undoubtedly to deny the inspiration and authority of the New Testament. Paul said:

"For whatsoever things were written aforetime were written for our learning."

Paul also said:

"After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." (Acts 24: 14.)

Can a man believe less than Paul believed, and be a consistent believer in the New Testament?

Can a man believe in Jesus Christ and not believe all that Moses and the Prophets have written? The following language of Jesus is worthy of serious consideration:

"If they hear not Moses and the Prophets, neither will they be persuaded [or hear] though one rose from the dead." (Luke 16: 31.)

Israel in the Time of Christ

That Israel (apart from the Jews) were in existence in the time of Christ and the Apostles must be accepted as a fact by any person who understands, and *believes*, the plain teachings of the New Testament scriptures.

Let us examine a few of the many references to this fact, recorded in the writings of the Apostles, beginning with the last message of Jesus, just prior to His ascension:

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times of the seasons, which the Father hath put in His own power."

This indicates that the Apostles had been taught that Israel, the Ten Tribes, or Northern Kingdom, would be restored, and the kingdom restored to them, in due time: a time appointed by Almighty God.

The men who asked this question were neither Jews, nor Gentiles, but were of "The lost sheep of the house of Israel," a people who were separate and distinct from all others, and to whom Jesus said He was *sent* by the Father (cf. Matt. 15: 24).

That these first disciples were neither Jews nor Gentiles is made clear by the announcement made by the Angels, immediately following the ascension of the Lord:

"Ye men of *Galilee*, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11.)

Galilee was the land of Israel, a different land from that of the Jews. This

is plainly indicated in Matthew 2: 19-23 in recording the return of Joseph and Mary, and the child Jesus, from the land of Egypt, and again in John 7: 1, as follows:

"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him."

There should be no doubt in the mind of the unprejudiced reader as to the presence, in large numbers, of the people of Israel in the land of Galilee, a land separated from Judea by Samaria and known in that day as the land of Israel!

Since the days of Rehoboam, son of Solomon, the last king of "all Israel," there had been enmity between the Ten Tribes, or Northern Kingdom, and the Jews, or kingdom of Judah. Since the Assyrian captivity, which occurred about seven hundred years B.C., Israel had been scattered throughout many lands, and the Jews had claimed the sole right to the national name, assuming that Israel was lost forever. The few Israelites who returned at various times were commonly called Jews, although it was known that such persons were not members of the tribe of Judah.

The New Testament writers often referred to wandering Israel and even the leaders among the Jews knew of the presence, in their own and other lands, of large numbers of these dispersed Israelites.

The Apostle Peter addressed his first epistle to the "sojourners of the dispersion," and the people of that day knew that he wrote to, and of, the "lost sheep of the house of Israel," of whom Jesus taught.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." (I Pet. 1: 1.)

James is yet more explicit, as if he would deny the assumption of the Jews that Israel had been cast away of God, and were forever lost:

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1: 1.)

Paul was not writing of the Jews, but of Israel, when he said:

"Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, God hath not cast away his people which he foreknew . . . At this *present time* there is a remnant according to the election of grace." (Rom. 11: 1-2, 5.)

The Pharisees and the chief priests of the Jews were fully aware of the fact

that Israel lived in the time of Christ, and were jealous of them because Jesus taught that the promises of God concerning them would be fulfilled.

"The Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

"Then said the Jews among themselves, Whither will he go that we shall not find him? Will he go unto the *dispersed* among the Gentiles?" (John 7: 32-35.)

Israel in Training

To emphasize the scriptural truth that Israel is the Chosen People, and that we are Israel is not to say, or even to intimate, that we are a superior race, or that we have any desire to be the overlords, or masters, of any other people. Israel was chosen of the Lord, and for many centuries has been in training for a service so extensive that it will include all the peoples of the earth.

Why should it seem strange that God would select, and train for a world-wide service, a certain people? This is only what America is doing, on a very large scale, and it meets the approval, not only of the millions of persons selected for service, but of the masses of American citizens.

These millions of men and women, selected for international service, are clothed in attractive uniforms, provided with better food than other citizens, and given many privileges denied to other persons. Yet there is no jealousy aroused because of this preference shown to these public servants. This is very similar to what God has done, and is doing with His people Israel.

Jesus spoke to Israel as He said,

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15: 16.)

To ordain an individual, or a race, simply means to appoint, or set apart that person or people for some special work.

God has ordained, or set apart this people Israel for a special work that is to include a service to the nations of the earth, and when Jesus told his Israelitish followers that they had been chosen, and ordained, he was simply repeating God's declaration concerning Israel:

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

The purpose of God in selecting, or-

daining, and training this people, as declared by the Prophets for many generations, is the same result, yet on a grander and more glorious scale than that for which American trained troops are fighting today, side by side with other Israelite nations. Have we not declared our purpose of securing to "all men everywhere, the right to life, liberty, and the pursuit of happiness"? This is what God has promised to all the world: The more abundant life, a

better world in which security, peace, uninterrupted happiness may be enjoyed by all mankind.

Here is one of the many declarations of the Almighty God concerning the things He will do through the consecrated efforts of His trained servants, Israel:

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations . . . and I will direct their work in truth, and I will make an everlasting covenant

with them . . . For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. 61: 4, 8, 11.)

This is the teaching of the New Testament, and the teaching of the Old Testament, and together they reveal to man the Word of God.

"The grass withereth, the flower fadeth: but the word of our God shall stand forever."

A Land of Opportunity

AMERICA has been called the land of opportunity and as such has been the goal of the oppressed and downtrodden of every land who have been willing to come here and work. Here they could live and work and feel reasonably sure that their labors would be rewarded.

But a reward is not usually forthcoming to men, except through the expenditure of energy and time in the diligent pursuit of some worthwhile activity. The future must provide an enlargement of such opportunities, that all men may secure the benefits; not without work, but through diligent application and concentrated efforts — thus gaining sure reward for their labors.

Now it is inevitable that some men are endued with ability above others and can perform better than their fellow men and so it naturally follows, all things being equal, that their returns will be greater; and at the same time, in an equitable social order, even the least are able to acquire all the needs and comforts of life. Such a social order will follow the institution of the economic Laws of God.

For many years, unions have demanded that the reward of the laborers be equalized, regardless of the ability of an individual to produce. Thus the capable are compelled to limit their production to a maximum set to accommodate the slowest. By this method the industrious are penalized, that those of lesser capacity might be rewarded. This spirit, or process, of leveling downward has now been taken as a standard for society as a whole in the desire to apply principles of regimentation to our land, and if full regimentation of our people becomes an actuality it will as surely destroy individual enterprise and initiative as unionism has destroyed the independence of the worker who has the ability to surpass his fellow man in production and accomplishments. If, as a nation, a standard is set for all men and particularly a standard to accommodate the slowest, then a nation where the enterprise of ambitious young men has enabled them to climb high on the ladder of success will be a thing of the past and our people will have lost the incentive that has made the opportunities in this country the envy of all peoples.

Our future and the happiness of our people depend, not upon the curtailment of individual enterprise, but upon setting our nation free from the evils of the present system which have impoverished and prevented men from enjoying, to the full, the labor of their hands. When men can enjoy that for which they labor, then labor becomes a pleasure and not a hardship.

Why should the industrious be penalized and the shiftless rewarded? Why should the swift be compelled to move like

the slow? Why should the lazy be rewarded by an indulgent government, at the expense of those who have labored? This will be the case under government control and regimentation where, whether a man labors or not and regardless of cause, he is to be cared for by the government and where the industrious will be taxed to support him in his laziness. Just why should any man consume that which results from the labor of others when he, himself, could labor and does not?

Naturally there will be those who are unfortunate and by all means such should have every care and consideration — with provision made for their comfort and care; not as a matter of charity, but as a right due to a brother in distress. But every man in physical and mental health should be given the opportunity to work and earn a decent living under conditions that will enable an industrious man to make a name and place for himself. If a man who is able refuses to work then he must suffer the consequences until he becomes willing to contribute towards his own personal requirements through labor.

Under the law of the Lord, each man had his homestead — but he had to plow and plant or he would not eat. Nowhere does God countenance regimentation, or sanction a system that makes provision for the lazy, enabling them to live in peace and comfort while their fellow men work to provide for their needs. But a government of regimentation contemplates doing this very thing, the attainment of which purpose will destroy the very system they hope to erect through controlled economy based upon such regimentation — for any system not based upon equitable and just laws cannot survive.

Paul put it very well when he said:

"Neither did I eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you. . . . We command you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all." (II Thess. 3: 8-11.)

Here Paul calls "disorderly" those who refuse to work and partake of the results of the labors of others. Certainly human drones are a prelude to disorder, for the sight of them brings discontent among those who labor, and produces a resentment that can have but one ending: trouble for all.

If our nation becomes so sentimental as to think all men, regardless of their attitude toward labor, must be cared for out of the public treasury, then the prosperity of our nation will rapidly decline. Only through men who are physically able to do so, laboring for the things they have and use, can a nation keep its integrity, men their self-respect, and the country remain the land of real opportunity and enterprise.

(Continued from page 227)

Cartier brought the colors of France in 1534, a blue flag with three golden fleur de lys. The Huguenots brought a flag. Henry Hudson brought the *Half Moon* into New York Harbor in 1609, flying the flag of the Dutch Republic. In 1683 a party of Swedish and Finnish colonists founded a settlement on the bank of the Delaware River, which they named New Sweden, under the Swedish flag, a yellow cross upon a blue ground. But the new nation was not destined to be founded by any of them. These were all instruments of a Preparatory Providence, opening the way for the smallest and weakest and least ambitious of all the invasions which because it was the strongest spiritually, was to define the character of America.

Pre-revolutionary days saw these various "home country" flags give way to even more flags before the national flag emerged. Most of the colonies displayed their own flags, and though the records of these flags is incomplete and sometimes far from clear, many of them are known and some are preserved. There was the famous pine tree flag of Massachusetts. Then there was the rattlesnake flag with the words "Don't Tread on Me" underneath. South Carolina used that. Connecticut's troops bore banners of solid colors, a different hue for each regiment, having on one side the motto "Que Transtulit Sustinet" (Who transplanted sustains) and on the other, "An Appeal to Heaven." New York's flag was a white field with a black beaver on it, Rhode Island's white with a blue anchor and the word "Hope" above it; there was the Bunker Hill flag, the Bennington flag, and many others. Americans retain a pardonable sentiment toward these early banners, and some are still incorporated in state flags, though the intense pre-revolutionary patriotism which inspired them has been extinguished by time.

Yet out from among the many flags flown here before the nativity of the Star Spangled Banner it was one flag, of one people, which was to cast its influence into the new national flag. The original Union Jack was here! It was the red cross of St. George and with it was subjoined the white cross of St. Andrew, in a field of blue — a blending of the colors which we inherited and still retain. It had come into being a short time before, in 1606, following the union of England and Scotland three years earlier under James I, previously James VI of Scotland. It should be stated that it was not flying from the *Mayflower*, so historians be-

lieve, because England and Scotland for some time after the union used their individual flags for certain purposes, and the craft which brought the Pilgrims was an English ship. It is thought that the St. George flag was flown. But the Union Jack was here, and was to be the precursor of the American flag.

The first flag of the united colonists, and the immediate predecessor of the Stars and Stripes, was the Grand Union flag — sometimes called the First Navy Ensign, the Cambridge flag, and which has also been given other designations. It was hoisted by order of General Washington on Prospect Hill in what is now Somerville, Massachusetts, on January 1, 1776. Just who proposed the red and white stripes has never been solved. The Philadelphia Troop which had escorted Washington to Boston had thirteen stripes on their banner, but they were blue and white. Washington's coat of arms contained red and white stripes, but historians find no reference of his to the adaptation of his own crest to that of the nation's flag — and point to his modesty and the fact that he was not yet the revered "Father of his Country." However, and in spite of the inadequacy of the records, it can be stated that this Grand Union flag, consisting of the Union Jack of England and Scotland in the canton, together with the thirteen stripes in the arrangement which is still used in Old Glory, was the first. The colonists had adopted a flag!

See it on the frontispiece of this issue of DESTINY, in the background. It was a peculiar flag, the stripes standing for the union of the colonies and their revolt against the mother country, and the crosses indicating an allegiance to her not yet wholly broken. When reported in England it was alluded to as the "thirteen rebellious stripes." It was a flag which was indeed significant, as will be shown later in this article. You will note that it was not the present Union Jack of Great Britain, which the American flag has never contained. As used, it lacked the red diagonal cross on a white ground for Ireland, which was not amalgamated into the Union Jack until a quarter of a century later.

The Grand Union flag continued in use until nearly a year after the Declaration of Independence, until it was superseded by the Stars and Stripes. It was never formalized by Congress, yet figured extensively in the literature of the day as the "Congress Colors" from the fact that it first floated over the navy controlled by Congress.

The authentic history of our flag began on June 14, 1777, when the American Congress adopted the following resolution:

"Resolved, that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation."

Many are the theories as to the exact origin of it, and the records are inadequate, indicating that the design and character of the flag manifested the thoughts of many people rather than being an individual's creation. It is usually known as the Betsy Ross flag and credit for making it given to her, but there have been advanced as many theories as to the genesis of the Stars and Stripes as there were stars in the original ensign. The well-known story of Betsy Ross is one of the picturesque legends which has grown up around its origin, though it seems one to which few unsentimental historians subscribe.

But the important history here is that the Stars and Stripes had been born. The flag, *our own*, had been adopted by the United States of America in Congress — the representatives having pledged their lives, their fortunes, and their sacred honor for the support of the Declaration of Independence — and the white stars in the blue field took the place of the crosses of St. George and St. Andrew. As to the arrangement of the stars, which was not specified in the congressional resolution, they were originally arranged in a circle and also appeared in different patterns.

It was Washington who described it in these words: "We take the star from Heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

It was destined to be! This separation and the new nation had been on the agenda of God, as will be shown.

* * *

When Vermont and Kentucky came into the Union on June 1, 1792, there was shortly thereafter an act passed by Congress increasing the stars and stripes on our national flag from thirteen to fifteen. The fifteen stripes and stars figured in many stirring episodes. It was our national banner for twenty-three years. Significantly, it was the flag of fifteen stripes and stars which waved over Fort McHenry in that September battle of 1814 which inspired Francis Scott Key to write "The Star Spangled Banner."

Then Tennessee came into the Union, then Ohio, then Louisiana, and Indiana — but no provision had been made for their representation on the flag. A member of Congress from New York City, Peter H. Wendover, strongly favored a change in its form which would show their membership in the sisterhood of states. So he was made chairman of a committee which, after referring the matter to Captain Samuel C. Reid of New York, presented a recommendation of which the following is an extract:

"In viewing this subject there appears to be a happy coincidence of circumstances in having adopted the symbols in this flag, and a peculiar fitness of things in making the proposed alterations. In that part designed at a distance to characterize our country, and which ought, for the information of other nations, to appear conspicuous and remain permanent, you present the number of states that burst the bonds of oppression and achieved our independence; while in the part intended for the nearer or home view, you see a representation of our happy union as it now exists, and space sufficient to embrace the symbols of those who may hereafter join under our banner."

After considerable debate Congress thereafter passed a bill calling for these alterations, it was sent to the Senate where a vote of concurrence was passed on March 31, 1818, and the bill was signed by President Monroe on the 4th of April, 1818. This is the Law:

"Be it enacted, etc., That from and after the fourth of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field.

"Be it further enacted, That on the admission of every new State into the Union, one star be added to the union of the flag; and that such addition shall take effect on the fourth of July next succeeding such admission."

Thus on July 4, 1818, the flag with twenty stars and thirteen stripes appeared and thereafter came the addition of star after star for state after state until on July 4, 1912, after the admission of New Mexico and Arizona into the Union, the stars numbered 48! And no star has ever been removed.

It is the most beautiful flag in the world, so beautiful that when the first ship flying the Stars and Stripes appeared at Canton, China, her flag excited much curiosity among the people. The news was circulated that a strange

ship had arrived in port, wearing a flag as beautiful as a flower. Everybody went to see the flower-flag ship. The name of "Flower-Flag" for our newly adopted national ensign was established in the language and by it the Chinese continued for years to designate our flag.

Every American knows its globe-encircling history; knows, too, that it has passed through several wars but has never known defeat. That is because the peoples under it have been blessed for a great national purpose, which is a part of a much larger world purpose that is soon now to emerge.

There is the flag — *The Stars and Stripes* — OLD GLORY! The sun never sets on it. Even in this hemisphere the Aleutian islands, a part of Alaska, extend so far west that when the setting sun sinks below the horizon there it is just rising from the sea at Eastport, Maine. And its gallant defenders have it with them now around the globe as they fight the fight for right in which they are at present engaged.

* * *

Now, let's look at it. What do we see, just a flag? Ah, no, but something infinitely greater. In the words of Henry Ward Beecher:

"A thoughtful mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be the symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history, that belong to the nation that sets it forth. The American symbol has been the symbol of Liberty, and men rejoiced in it.

"The stars upon it are like the bright morning stars of God, and the stripes upon it the beams of morning light. As at early dawn the stars shine forth even while it grows light, and then as the sun advances that light breaks into banks and streaming lines of color, the glowing red and intense white striving together, and ribbing the horizon with bars effulgent, so, on the American flag, stars and beams of many-colored light shine out together. And wherever this flag comes and men behold it they see in its sacred e. 'azonry no embattled castles or insignia of imperial authority: they see the symbols of light. It is the banner of Dawn."

In the words, again, of George Washington:

"We take the star from Heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

But with all due respect to these

eloquently expressed sentiments, there is a more meaningful pattern in our flag; and it is more specifically stated than can be found in the attempts of secular historians to deal exactly with the origins of either the component cross subjoined in the Union Jack — or even of our later Stars and Stripes. They usually include the admission that this history which hovers around our national emblems is "too far away to describe." It is perhaps the more wondrous on that account, for it can better be described from the records of God of a far earlier time.

Let us trace the nation, and the flag as well, from their Biblical origins.

As has been so explicitly explained in many previous issues of DESTINY, this nation is the extension to these shores of *Israel!* That we should have a flag at all is found in the early days of our Israel forefathers, in the command to Israel to set up standards, one for each tribe. Twenty times they are referred to — in Numbers, Isaiah, Jeremiah; and how literally our flag fulfills Psalm 20: 5, "In the name of our God we will set up our banners." That is the way it was done, here in America also, for our patriotism and our religion grows on the same stem — out of our own mouths are we identified. This allegiance to Almighty God is written into the Mayflower Compact which made us a civil body politic; into the Articles of Federation which made us a people, and which was the forerunner of all our government; and into the Declaration of Independence which made us a nation.

Following on, note the colors in our flag. For their Biblical origin trace back to Mt. Sinai, whence the Lord gave to Moses the Ten Commandments and the book of the law, which testify of God's will and man's duty, and were deposited in the Ark of the Covenant within the Tabernacle, whose curtains were blue, purple (a combination of red and blue), scarlet and fine-twined linen (Exodus 26: 1). Before the ark stood the table of shew-bread, with its cloth of blue, scarlet and white. Thus, being Israel, it seems not at all strange that when the United States selected their flag it was chosen of the Israel colors of old, only new in arrangement and design to conform to their national destiny. As for the Scriptural significance of these colors, *red* is the color of blood and signifies justice or judgment, reminding us of the life laid down of the Son of God; *white* signifies purity or holiness, the color of snow (Psalm 51: 7; Isaiah 1: 18); *blue* — color of the sky —

signifies love, and because this is the color of the heavens it is representative of God.

Observe the design of our first, or Grand Union flag. Note the details carefully. There is a wealth of meaning to that Union Jack as used in the canton.

A long time ago in England, near the turn of the twelfth and thirteenth centuries, in the reign of King Richard I, this flag had only one cross. Red on a white ground, it was called St. George's Cross. In the times of the Crusades English soldiers wore it on their arm or on their breast when they went to fight. It was the emblem of England for many hundreds of years and still comprises the main cross of the British Flag, as well as being used by the Red Cross Society as it helps the sick and suffering. How far back into the past must we search for its origin? History records that Richard the Crusader was the first to adopt it for England; but ancient history records something more remarkable. We read in "Prehistoric London" by E. O. Gordon that "Another British emblem, not so often noticed, is the shield which Joseph of Arimathea presented to King Arviragus — along with the sacred Cross, the records of which are handed down in the following verse, as well as in prose:

"Joseph converted this King Arviragus
By his preaching, to know ye lawes divine;
And baptized him, as write hath Nennius
The Chronicler, in Brytain tongue full fyne,
And to Christ's lawes made him enclyne;
And gave him then, a shield of silver white,
A cross end long, and overthwarte full perfete,
These arms were used throughout all Brytain,
For common syne, for man to know his nacion,
And thus his arms, by Joseph's creation
Full long afore St. George was generate
Were worshippt here of mykell elder date."

What do the words "overthwarte full perfete" mean? One wonders. Was Joseph's cross the one colored with the color of his Saviour's precious blood; and did St. George adopt this cross while on the King's business to Britain? Whatever its origin in England, this is the sacred symbol of Christianity which fittingly forms the center of the Union Jack, and speaks to us of our heritage.

But look once again, and this time note well the white diagonal cross. We have already seen when and why it first appeared there, but what is it? Nothing less than the diagonal cross of Jacob that he made when he crossed his hands to bless his grandsons Ephraim and Manasseh — that blessing so meaningful to Bible students who have seen prophecy and history merge into one

in fulfillment. Ephraim — "multitude of nations" in the prophetic blessing: the British Commonwealth of Nations today! Manasseh — the "also great" or "a people" in the blessing: the United States of America today!

Concerning the term "Union Jack" itself, many endeavors have been made to account for its general use. Some suggest that it was because of its being flown from the jackstaff (the upright spar on a ship's prow) and that the term spread first in the English Navy. It is also pointed out that the French for James is "Jacques" and that James I always wrote his signature in that form, and inasmuch as he introduced it, supporters of the theory urge that it was natural that the name Jacques should be connected with it as a compliment to the Sovereign, and that the French word should be anglicized and become Jack. However, it is known that the term "*St. George's Jack*" preceded it and handed the title on to its union successor. So again we turn to the Book for the authentic reason for its usage and the profound, precise meaning of the term. The Hebrew word for Jack is *Jacob*! Is this just an interesting coincidence? It might be, were it not that there are far too many emphatic identity notes in our history to permit of any such casual dismissal of the *marks of Israel*. Union Jack — the "Union of Jacob" — that was the flag which was used in our own first national flag. Used so publicly, yet many of these literal descendants of Jacob did not realize that they had set up the standard of ongoing Israel. But Jacob foreknew, for as he blessed Joseph's sons he said, "Let my name be named on them."

Then came the stars, to replace the Union Jack in the canton of our flag. Why stars? If you will turn to the Book you will find therein that our American forefathers were but using Israel emblems still! Jacob himself recognized stars as the sign of the Israel family, for in Joseph's prophetic dream eleven stars bowed to the twelfth star, which was Joseph himself. "Behold, I have dreamed a dream . . . the eleven stars made obeisance to me." (Gen. 37: 9.)

Later, each of the twelve tribes carried on its standard, one each of the twelve signs of the Zodiac; and as a further significance, the Israel encampment was modeled after the heavenly pattern of the Zodiac. Then in the twelfth chapter of Revelation we have the poignant Israel symbology having to do with stars. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon

under her feet, and upon her head a crown of twelve stars." Study of all the factors involved shows that the woman is emblematical of Israel, displaying the symbols of the family of Jacob and the twelve tribes of Israel. For clarity, let it be added that Israel is often depicted in Scripture as a woman. (See Isaiah 54: 4-7; Hosea 2.)

Stars! They abound in the story of Israel. In the family of Jacob, even when the sons were young, stars were the understood-between-them symbol. They formed the standards of each of the tribes of Israel. And here, in the United States of America, stars were adopted as the crowning adornment of the new flag; and were made *symbolic of each of the states!*

But Israel must be Israel wherever her sons abide, and these standards are no exceptions among the many significances, rather than coincidences, of who the Britons and the Americans are; for prophecy tells the story. Prophecy shot its illumined arrows from the ancient East to the Isles, then on to America. Jacob's sons were uniting and strengthening in the Isles, preparatory to their still future work in the world, and they were beginning to unite here in America as well. And both were under the Red, White and Blue. *Blue* — it is the foundation of both flags, for there had been the injunction to Israel to wear a "ribband of blue throughout your generations" (Numbers 15: 38) as a token of remembrance to keep God's Commandments.

In the very separation of the colonies from the mother country it was but the actual event transferred into history from prophecy, for it had been prophesied centuries before; and the change in the flag marked it. For from the ancient East had come these sons of Jacob, to the Isles; but the Isles were to become "too strait for them." It was on the agenda of God. And in the colonization which followed came fulfillment of the clear note of prophecy, "After thou hast lost that other," and exactly as had been indicated in the *separation prophecy* which Jacob himself had voiced when he cited to his assembled sons that the branches of *Joseph* would "run over the wall." Here, in America — centuries later — was a branch of Joseph, *Manasseh*, separated in order to gain its separate strength to be prepared for the world work it was to be called upon to do.

Thus it was that our forefathers were led westward by a destiny they could not evade. American Israel, nurtured in British Israel, came from the Isles to bring into being the United States of

America. A few sentences from "Israel Arrives in America" * give eloquent description:

"Who were the Pilgrim Fathers? They called themselves 'the seed of Abraham, God's servant, and the children of Jacob, His chosen.' It is so written in their records. They used the old Israel word 'led,' not 'driven,' denying that either England or Holland had driven them out. Their passage hither was speeded by the great Israel texts. They braced themselves in trouble with the great Israel promises. They allotted their land as Israel did. They purged their settlement of blood and crime after the counsel of Moses, the lawgiver of Israel. The Israel blessing of long life was vouchsafed them: of 51 deaths recorded of persons who came to the colony during the first ten years of its settlement only four were under 80 years of age, the youngest being 73 years. Fifteen of them were over 90 years old, four of these over 95."

Moses, when Israel was brought out of Egypt was tremendously impressed by the mighty character of the event.

"Ask now," he challenged, "Ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

"Did God ever essay to go and take him a nation from the midst of another nation, by tests, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, as our Lord your God did for you in Egypt?"

Every man must write according to what he knows, but we could tell Moses that the same mighty things occurred when this American nation was taken out of the midst of another nation. The canon of the Bible is closed, but the work of the God of the Bible goes on.

Once again in our history a division was sought — there was a great Civil War; but the divine divisions were now complete; a Union that never fully existed before was forged indissolubly in the fires of that civil strife. *There are no more divisions on God's agenda.* Returning to the theme of our flags, those on the side of the South in that war were many, and varied, but the most-used retained striking likenesses to the Stars

and Stripes. One was even called the "Stars and Bars," being so similar that in the smoke and dust of battle it was sometimes mistaken for the Federal Flag; so that it later gave way to the "Battle Flag," but even that harkened back to the King's Colors of Colonial days and combined its saltire of Saint Andrew with the thirteen stars of America's new constellation. It is one of the most illuminating and imperishable emblems in American history.

The term "Old Glory" came out of that conflict, too. The identical flag so named originally is now in the Essex Institute at Salem, Massachusetts. It belonged to Captain William Driver of Nashville, Tennessee, who had formerly been a ship captain of Salem and had taken with him when he retired to Nashville before the outbreak of the war a large and beautifully made American flag. He had previously christened it "Old Glory" at the start of a memorable voyage of the brig *Charles Doggett* under his command. All Nashville knew his sentiments during the civil conflict and there were some tense moments for him before it ended, but when the stress was over, his flag it was which flew from the State Capitol there. So fond was he of calling it "Old Glory" that it is a fair assumption that the phrase was originally his. Again, however, it is the meaning that is important rather than the historical "first" of usage. In the lines of James Whitcomb Riley:

"Who gave you the name of Old Glory, and why

Are we thrilled at the name of Old Glory?

And it spake, with a shake of the voice, and it said:

By the driven snow-white and the living blood-red

Of my bars, and their heaven of stars overhead —

By the symbol conjoined in them all, skyward cast,

As I fly from the steeple, or flap at the mast, Or droop o'er the sod where the long grasses nod,

My name is as old as the glory of God.

. . . So I came by the name of Old Glory."

* * *

That is the story of our flag. It is not a story that has ended. This nation with its beginnings in the ancient East, which left its waymarks through Europe and in the Isles, and then arose here in the West, is sweeping East again in the service of God; who will yet have the salute of our banners and the allegiance of our people in accord with His changeless purpose and goal.

For this is the United States of America. This is His Manasseh-Israel Nation. This is *God's Country*, even though we do not always know the truth that lives in these words. The Hand of God is in American history still, and under His absolute Covenant with us we are yet to set up His justice here, and to help do so throughout the world. For the kingdoms of this world *must* become the kingdoms of our God and His Christ, and He shall reign for ever and ever. To this end we continue.

We salute the Flag! There are some in these days who do not care to pay their respects to the flag of the United States of America. They regard saluting the flag as a sign of worship; but it isn't that. It is a sign of respect for the government for which the flag stands. Peter condemns those who despise governments, he calls them "presumptuous and self-willed." (II Peter 2: 10.) The Bible student will take note that God organized a government at Mt. Sinai, and to that government He gave authority to rule, instructing that each tribe should encamp by its own standard, the emblem of its authority — and to which respect was to be shown. From that Biblical injunction comes the Israel respect for the flag and the government it represents, as exemplified in our oath of allegiance when we salute the flag.

Furthermore, anyone who has investigated the legislation, customs and etiquette having to do with our flag knows that the only object ever permitted to rest upon our national flag is the Holy Bible; just as the Church Pennant is the only banner permitted to fly above it in the United States Navy. These are clear, national recognitions of the Word of God as the overruling spiritual force. And as we have seen, this flag of ours is a testimony in emblazonry of the history and destiny of this servant nation in Israel — *and therefore it is of God.*

This is the Bible-based story of Old Glory. A continuing story, the nation now faces the greatest concentration of evil power the world ever has seen — led by those who have absolutely abused God. In a few years, when Israel rediscovers itself and conforms to its contract with Him, He will break the evil power to bits in His militarily victorious chapter. Then will emerge the climax chapter — titled "The Kingdom of God on Earth." It is to be written with the peoples of the world as His manuscripts and, under the direction of the Author himself, Old Glory will take on a new glory as America becomes dedicated to the glory of God!

* In DESTINY for April, 1938, which was specially published to commemorate the hundredth issue of this publication. It caused such a demand for extra copies that the entire issue was reprinted a year later and was called, by many, one of the "finest presentations of American Israel" which they had ever read! A limited number of copies remain available and may be purchased at 25¢ each, postpaid. Destiny Publishers, Haverhill, Mass.

The Truth Sets Men Free

MOST OF US would shrink from a position which would lead our fellow-men to judge us as fanatics in belief. None of us likes to be thought "queer." The fact that so many sensible people are united in the Anglo-Saxon-Israel belief which DESTINY presents is strong evidence that it is not fanatical or even adventurous. This belief may be held, and is held, by many people who do not avow it. It is held by many others, just as cautious, just as careful of their reputation for balanced judgment, who not only do not hesitate to avow it, but who feel they are conferring a favor on friends who are confused in their religious life, by telling them about it. They have been beneficiaries themselves, and they like to pass it on.

What are the benefits of which these people are conscious? There are many, but a few are here listed.

The world of humanity has become clear to their thought. This mixture of races, these intricate weavings of history, have a meaning and are seen to be following a pattern which brings order out of confusion when it is known. There has been a continuous stream of people from ancient times until now — always the same people with the same work to do — from whom, and their place in the world, and the stage they have arrived at in their history, may be known the point the world itself has arrived at up to this time. This of itself is a great thing for any truth to do for any mind, to give the genealogy and destiny of the races, pointing to the exact agreement of ancient scriptures with modern facts, but that is not all.

A standard is erected in the mind that holds this truth by which to gauge the throng of earnest and contradictory

proposals which challenge the belief and support of thoughtful persons. It is no mere form of speech to say that the world has never been so confused as it is today — it is sober, factual truth, inasmuch as now for the first time there is a world so linked up that it can be confused together. The world was never at once so integrated and so disintegrated as at the present moment. A thousand plans are proposed to bring it out of its difficulties, and while most of them appeal to the lower and less wise instincts of men and are eagerly grasped at and to some extent accepted for experiment, still the confusion deepens. For the first time in a world sense there is arising the germ of a world-wide doubt of human wisdom. For centuries we were complacent in the belief that always a leader would appear, that things would work themselves out, that the elders of the people would hit upon some plan of social salvation. But now a vague fear begins to seize upon men that these things are no longer true. Governments cannot govern. Wise men are no longer wise. Leaders look about for someone to follow. Who can one tie to? What can one accept as standard? What can one depend on as the thing that is bound to come? We who know this truth have found that Pole-star, that invariable center, that enduring standard in the Law of God. We used to hear that term and thought it was a law of personal conduct, having to do with lying and swearing and such-like things. Now we know it to be greater than any of these, while including them. It is the political, social and economic law of God, written not only in the pages of a Book but also in the very nature of the universe, an eter-

nal and self-operative law which we must know and which we must do in order to have upon this earth the kind of world that benefits created souls. Knowing what it is, we are enabled to measure all other proposals by it, and we are stopped from committing our nation to further errors.

We must know the future. Many say that man was not intended to know the future, and cannot know the future. This latter is true of a state of affairs that has no future but is destined to disappear. It is not true of the future which has been revealed to us in the holiest revelation known on earth. The greater part of the Bible is devoted to things which are to come upon the earth with directions how to recognize the stages of their coming and how to adapt ourselves to them. Truly the Scriptures say that "we know not what a day may bring forth" when we are pursuing our personal short-sighted, selfish ends, for that side of life is a maze without order or outlet; but in the movement of our race and nation with reference to the purpose of God, and the movement of God's purpose through the people whom He uses as the channel of His mind for the world, there is everything to be known as to present tendencies and future development. And this accounts for the easy minds and the intelligent understanding of events which mark those who are deeply learned in this truth. God did not blindfold His people and set them wandering in darkness; He gave a lamp to their path and a light to their feet.

Our readers also find a great simplicity in their religious faith, which liberates them to knowledge, and makes their faith always a stepping stone to greater knowledge. For what a man ultimately believes is precisely what he knows, and nothing else. Indeed, all else is hearsay; it may be true, but it is not his until he knows it. Intellectual and moral burdens grievous to be borne and not at all sanctioned by the Word of God, have been fastened on the people by the exigencies of theological necessity. Spiritual tyranny is one of the most insidious evils, even amongst good men. *The truth sets men free.* That is one of its greatest marks, as the Lord Jesus told us. If there is one mark which our friends in belief will testify is their personal experience, it is the great spiritual liberation effected in them by the truth they have found.

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Jesus Christ Is a National Question

THE FEARFUL FACT which somehow we must realize — for it is part of this judgment that has fallen upon our people — is the fact that thus far we have rejected Jesus Christ.

In all his offices we have voted against Him.

Jesus Christ is a prophet: We will not have His foretellings as part of our outlook on the future; we will not make it a part of our general informative plan of education that our people should even know what Jesus foretold. What He has said regarding the future is simply of no account amongst us. No one reckons on it. And yet of all people we are the most insistent on demanding to know what is going to happen.

Jesus Christ is a philosopher. Every reader of the Memoirs of the Lord, the four Gospels, is aware that a philosophy of life interweaves itself with the special personal Gospel pertaining to the Lord himself. It was not a "pep" philosophy which Jesus uttered, not the efforts of a Plato or a Seneca to reduce the experiences of life to formula or law. Jesus gave us glints of the basic principle of life and plain directions how to link ourselves with it by means of personal attitude and conduct. All that this frustrated and disillusioned generation unconsciously lacks is to be found in Jesus. Yet who calls Him Master today in the sense that Stalin is master, or Roosevelt? In the conscious fealty of the American people today it is quite possible that as a master of national life Roosevelt would win over Jesus Christ in a popularity voting contest.

Jesus Christ is a law-giver: In times of stress our people show ability and willingness to bow themselves under the yoke of the most stringent law to overcome a great difficulty. We recognize the need of doing this, as long as it is not Jesus' law. We instantly reject the notion that any such subordination to Jesus' law is necessary or desirable — we often add, or possible. And yet we know beforehand that all our human laws will falsify their promises. We know beforehand that all our national programs will fall short of their intended good. We publicly say, in the utter collapse of our wisdom, if this scheme does not work we will try something else. All this, while the world lacks a single instance of failure on the part of Jesus' law which we reject. He came to

From time to time, various readers have requested that this article be reprinted. It appeared in DESTINY for September, 1939.

bring the moral, economic and spiritual law of God into human affairs again. We have built him churches; we indite hymns to His praise; we quarrel about the interpretation of some of His words; we have erected a whole ecclesiastical world for Him to occupy — with the understanding that He must not trespass in the world which we value more highly. Into none of our executive sessions may He come.

Jesus Christ is the Redeemer. Men are willing to be saved, but they do not want to be redeemed. Anyone who will halt and neutralize the evil consequences of our course, is very welcome; we will exalt him to the highest honor within our gift. But to redeem us, to lift us out of that evil course into a righteous one, not only rescue us but also regenerate us — no, we don't want that. We need a physician, that we admit, but we do not wish him to change our course, we want him to patch us up so that we can return to our revels. If we may pray to Jesus, and if He will graciously counteract the effects of our mistakes, that will be very pleasant; but if He insists on taking our old nature and making us over anew so that we shall not desire the things that now comprise our life — no, we will not have that. In this, the greatest of His offices, our rejection of Him is more absolute than in any other. For it matters little what Jesus may be as Prophet, Philosopher, Law-Giver — if we will not have Him as Redeemer, we will not have Him at all.

It was never Christ's intention that we should live His type of life in this present world; it was His intention that by living His type of life we should introduce a new world in which His type of life will be natural. Christ's life cannot be lived in harmony with this world, but it can be lived so that *this world will give way to one we have been praying for whenever we use the prayer Jesus taught us. We pray "Thy kingdom come; Thy will be done on earth"* — for it is *on earth* the new world is to come. Christ's world is to *shove this present world off the earth* and occupy its place. Yet we reject the new world; we prefer this jungle world, this dog-eat-

dog world, this every-man-for-himself world of poverty and crime and utter confusion.

The total rejection of Jesus Christ nationally is one of the most terrible facts of our times. It is not that we omit to say: "Lord, Lord"; but we omit to do the things He says. And we shall continue to do that nationally *until we cease to do it individually*. When Jesus saw Himself nationally rejected He turned to individuals and said, "Come you to me; be seedlings of the Kingdom," and such as received Him, he endued with life; because He had redeemed them. He regenerated them and saw in them the beginnings of His Kingdom.

This bears heavily on those of us who claim to be of Israel. He said it was to us He was sent and through us to the nations. We have accepted His name and we have transmitted that to the nations, but what else? We transmitted all that we accepted — for it is an unvarying rule, not that a man cannot transmit more of Christ than he has; but that he will transmit all of Christ that he has. We may measure how little we have of Christ, nationally, by what we have transmitted. We do acknowledge God. We do acknowledge Christ. But to make Him the lord and ruler of life — we have not done that yet, *and Israel must yet do it*. Otherwise there remains that judgment on those who say "Lord, Lord" and "do not."

It is a great pity that the sight of those printed words "Jesus Christ" induces the American mind to think that something esoterically religious is being spoken of. A terrible twist was given our mind when it was turned in that way. *From now on Jesus Christ is a national question*. He is not a matter of theology or doctrine or church or religion. He is challenger and judge of the United States of America . . . and first of us who know ourselves to be of Israel, to whom the Lord Christ was "sent." Let Israel be known to this land, not merely as proponents of the identity of the Ten Tribes, but as the visible human earthly kingdom of Jesus Christ.

A NATIONAL CHALLENGE

Seven Addresses

By HOWARD B. RAND

In booklet form, 40 pages, paper covers, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

A·N·N·O·U·N·C·I·N·G

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Janissa

By ROBERT THOMAS NEWCOMB

THROUGH the gifted pen of Robert Thomas Newcomb has come a great new novel! It had to be great, else Destiny Publishers would not be publishing it at this serious time when — as you know — we are so concerned with the publication of vital books on the national message of the Bible. But this story is so excellent, so enthrallingly interesting, with a theme of such deep appeal to Christians that we are proud indeed to announce its publication within the next few weeks — on July 15th.

A novel of 32 chapters and over 160,000 words, those who have already read it in proof form have been quite unaware of its length because it is the kind of story that lives on every page. Historically based on the siege of Jerusalem, to read JANISSA is to transport oneself to that era and through this new book

to experience life in Egypt's famed city of Alexandria, where the story begins — then to go to Jerusalem, again to Alexandria and up the Nile to the Pyramid, finally to pursue the people of Israel sojourning northward — the people of the ten-tribed division to which "Marcus" (who opens and closes the story) belongs. As for "Janissa," to tell you of her now would detract from meeting her in the story itself, which we hope you will.

Finished just before its young author enlisted in the United States Army Air Corps where he is now an officer on active duty, JANISSA is Lieutenant Newcomb's first book. It is a story which, after reading, you will agree deserved publication and publication *now!*

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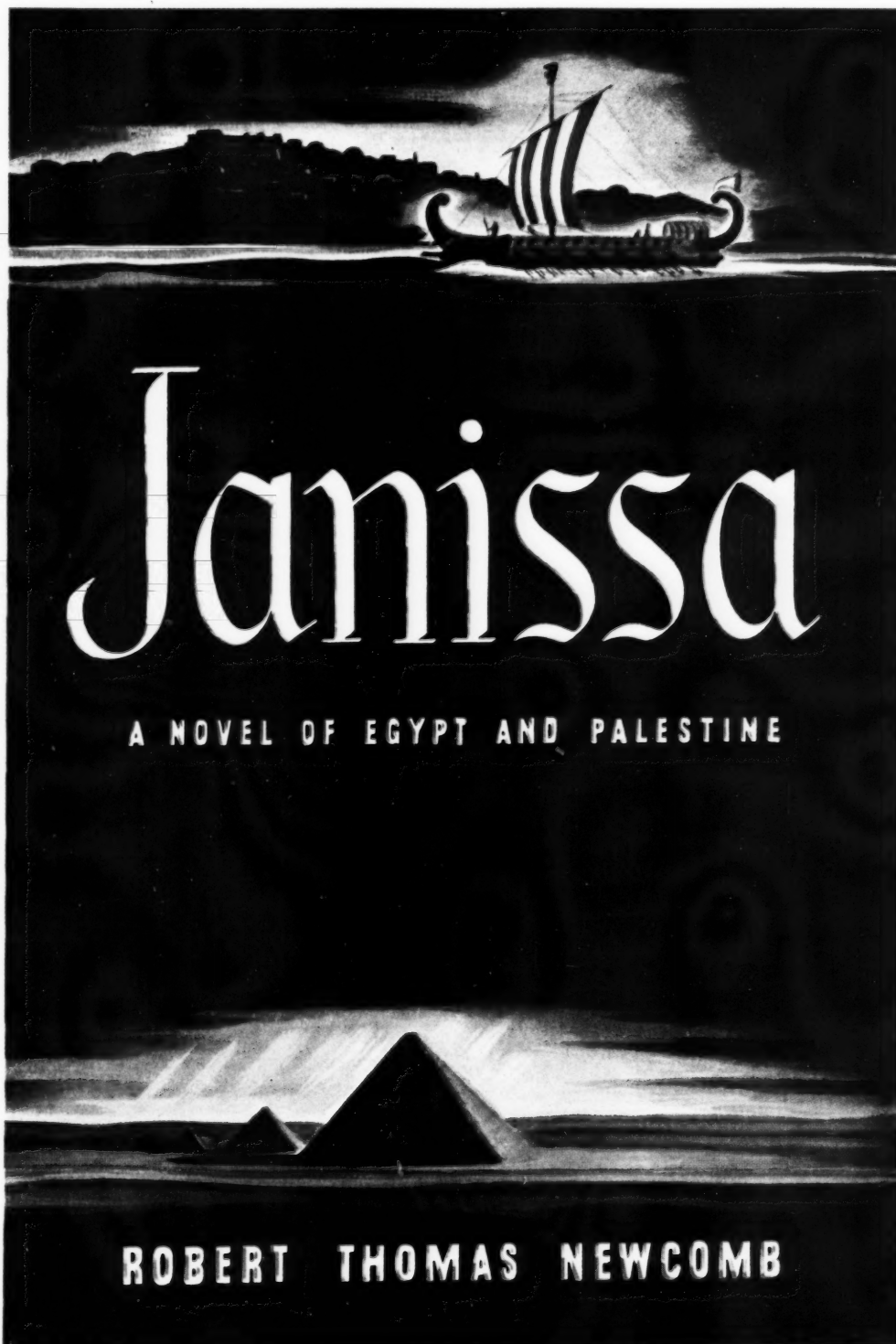
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"Why wasn't I told before?"



LETTERS TO DESTINY from new friends frequently contain sentences like these:

"Why haven't I known of this before?"

"Why didn't someone tell me years ago?"

"I cannot understand how a magazine like this could be published for years, and only now come to my attention."

"I have a confession to make. Until Colonel ——— told me of DESTINY I had never heard of it."

"Send me all available bound volumes so I can catch up; I wish I had known of DESTINY years ago."

However phrased, all these inquiries resolve into the same thing: "Why wasn't I told before?" In other words, these new friends were *waiting to be told!* Then someone met their honest spirit of inquiry — met it adequately — and the truth of the Bible's national message, the significance of the information the prophets provide, and the history-making plan of God all struck with force and profound meaning.

People are waiting to be told! One by one, as they are told, DESTINY's reading audience grows. It is the major way whereby the truth that Anglo-Saxons are Israel constantly spreads, with all this means in times like these. The job before us is therefore a task for both publishers and readers. This priceless information is everyone's to share, and to pass it on to

others is a responsibility of those who have come to know the truth of Israel in the world today. It is becoming ever more urgent to spread this information.

Please do not mistake what we say here. We do not seek commercial profit. DESTINY is published as a service, on a non-profit basis, and the only reason for publishing it is to keep its readers informed of the trend and meaning of world events. It is a medium for the transmission of the Bible information which the people of this generation need to know, and those who are already readers can help in extending this service to others.

"Why wasn't I told before?" We might consider this merely a compliment, but every time we read such inquiries in our incoming mail we are brought face to face with the work still to be accomplished. And because the opportunity for service to others is so great at this time we cannot refrain from pointing out that the readership of DESTINY could be doubled within the next month if every reader would make it a personal responsibility to see that before the next issue is mailed a new subscriber receives it. In this way the ranks of those who do not yet know the Bible's vital national message would be greatly reduced; thousands would be informed within the month; and among those new thousands there would be a reader who would always remember with gratefulness that it was *you* who told him!

— THE EDITORS